

# Religious Education

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In 1927 there will be ten issues of RELIGIOUS EDUCATION.  
Watch for the *January* issue.

## THE R. E. A. GOES FORWARD—AGAIN!

### THIS TIME IT IS THE JOURNAL

The editorial work of the Association has passed two stages, and is now entering upon a third. For many years the General Secretary attended to everything involved in the publication of our magazine and other documents. Dr. Cope realized that the editorial function suffered, because it had to compete with other imperative duties of his office.

Several changes and experiments made during the three years since his death have pointed the way toward permanent improvement of the journal. The enlargement of the Association's staff to include a General Secretary, an Assistant to the General Secretary, and an Editorial Secretary has at last opened the way towards a long-desired general overhauling of the entire plan for the magazine and other publications. The Editorial Committee, consisting of Messrs. George A. Coe, Luther A. Weigle, John L. Lobingier, J. M. Artman and Laird T. Hites, after thorough study based on extended correspondence with a great many members, made a number of recommendations to the Board of Directors. The principal items, as approved by the Board, are outlined here.

### NUMBER OF ISSUES, TYPOGRAPHY, SIZE

1. Beginning with 1927, there will be ten issues of the journal, instead of six as heretofore. Nine issues will be devoted to current materials. The tenth number, that of June, will be devoted to the annual convention. In July and August the journal will not appear.
2. Each issue will contain 96 or more pages.
3. The publication date will be the 10th of each month.
4. Instead of one column, as at present, the page will contain two columns of ten point type.

### MONOGRAPHS

In addition to regular issues of the journal, the Association will publish occasional monographs. Monograph material will consist of research-reports, surveys, and documentary source-materials that are too lengthy for publication as articles. Several studies are now in progress, looking toward publication in this form.

Details of publication and distribution remain to be completed. Some organizations find it desirable to issue monographs through book publishers, and we may adopt this plan. If the Association itself publishes and distributes them, the Committee feels that the most equitable method of circulation is by subscription, the subscriber agreeing to receive all volumes at the rate of approximately one cent a page. Single sales would be at a higher price.

### CONTENTS OF THE JOURNAL

Several pages of signed editorials will appear in each issue of the journal. Their main purpose will be the interpretation of current events and trends in religious and moral education. They will be prepared by persons outside as well as inside the staff of the Association.

Our experience with symposia indicates that the grouping of articles upon different phases of a single problem is worth while, but that the number

of articles should be restricted to four or five. It is expected that such groups of articles will appear in most issues of the journal.

Research reports will occupy increasing space. A strong Research Commission is being organized within the Association, and several immediate projects are awaiting its consideration. At least one fundamental research article will appear in each issue of the journal.

Current events and news articles will receive more attention than heretofore. Articles now in preparation are, *The California Religious Education Bill*; *Research in the Iowa Laboratories*; *Progress of Religious Education in Greater New York*; *Developments in the South*. . . . Briefer notes of significant events will also be published.

Book reviews will be increasingly valuable. Many more volumes in fields related to religious education will be reviewed—character aspects of public school education, the home, playground movements, delinquency and reform,—in fact volumes in all fields which have relation to the development of character and moral values in society. In May and in November there will be omnibus reviews of new text-books. At frequent intervals articles will appear upon recent literature in fields related to religion and moral education, as for example: the treatment of character-formation in recent works upon sociology and social psychology; the treatment of character-formation in recent works upon educational psychology; the bearing upon religion and morals of recent literature in the field of psycho-analysis.

A new department will be a section of brief abstracts of important articles in current journals. The purpose of this service is to call the attention of members to this significant material, which they would otherwise possibly overlook.

#### INCREASE IN MEMBERSHIP FEE

The Editorial Committee raises the question whether, in view of the greatly increased service that the Association will now render, one conspicuous item being the larger and more frequent issues of the journal, the members would not gladly respond to a proposal to increase the dues to \$5.00 a year. On the basis of magazine subscription alone, six issues at \$4.00 now cost 67 cents each. Ten issues at \$5.00 would cost only 50 cents each.

The Board of Directors concurs in this opinion, and at the autumn meeting voted to recommend to the next annual convention an increase of the membership fee to \$5.00 a year, student members to receive half rates as heretofore.

#### DATE OF CHANGE

**WATCH FOR THE JANUARY ISSUE.** The journal will come monthly, beginning with January 10th, omitting July and August. Modifications of typography and content will be made at that time.

*The Editor.*

### RELIGIOUS EDUCATION\*

The International Religious Education Association which recently met at Toronto, if it solved no problems or reached no epoch-making verdicts, at least raised some urgent questions. Indeed, it stirred in

\*Reprinted, by permission, from *The Canadian Journal of Religious Thought*, May-June, 1926, pages 173-4.

many minds the greatest of all questions: What is Religious Education? What is its sphere? What is its place, for example, in church life, or in a theological curriculum? Has it a distinctive place and a special work to do, or is it something new to displace all that has hitherto been attempted? Has it a field of its own, or is it the whole field of religion and its application in a modern world? Is its pedagogy based on psychology, or is it the whole of theology plus a methodology with newly-fashioned curricula? Is its work to teach in the most intelligent way, in the light of accredited knowledge, the historic Christian faith, or is that faith to be scrapped by it for a new religion compounded of the most recent biological and psychological theories, tintured with a dilution of what has hereto been known as the Christian Faith? Does Protestantism still stand for an evangelical Catholicism based on a revelation of God's grace in Christ Jesus, or is it a natural religion and a socially built-up ethic that needs no theology, and especially no distinctive revelation, no incarnation, no redemption and no specific work of the Holy Spirit? In short, does Religious Education mean the Christian religion scientifically taught to meet the needs of children, youth, and men, or is it another religion claiming to be scientific, widely eclectic in its doctrine and in no way moored to the historic past? Does Religious Education mean Christian Education? These questions may be like sword thrusts piercing to the dividing of bone and marrow, but no one can have a reading acquaintance with much of the recent literature of the Religious Education movement, or follow its conferences and watch its programmes, without knowing that such questions must now be asked and answered. Especially do they concern Churches that claim to have a body of religious truth to teach to their peoples. Are such Churches carefully to provide what they believe to be Christian Education for their children, or is spiritual food to be provided for them by a heterogeneous group calling themselves Religious Educationists? Of course, the more co-operation in schemes of education there is between Churches that have a common centre for the fixed foot of their compasses the better for a nation, for the Churches themselves, and for the Kingdom of God in the world. But what if there be no centre? Is the Christian teaching of youth then to be reduced to the greatest common measure of agreement in the educational heterogeneity, which may mean that such teaching has ceased to be a faith and a religion, and has become another, if a higher legalism, a natural ethic, richer in social content, mayhap, but still without power to energize unto virtue and Christian living? Here, there is no disposition to belittle Religious Education; but there is certainly the specific intention of enquiring: What does it stand for today? Whither is it tending? Where is it leading? What are its sanctions? One thing, however, must be said here. If Religious Education claims to take over and supersede the whole field of theology, there is already abundant evidence that many of its exponents will require to be better equipped for their task than they at present are. At least, they should be taught to talk otherwise than foolishly about theology; they had better learn what it has been historically and actually is now before they wave it off the field. Even theology cannot be understood without some scholarly attainment within its own domain. Their Biblical knowledge, too, had better be scien-



tifically accurate. Setting up and knocking down grotesque straw dummies may furnish amusement, but surely cannot be regarded as a serious contribution to Religious Education; it may issue in grievous harm to vital religion and especially to the Christian religion. Indeed, that is what is happening daily, for caricature is usually destructive of the great reverences. An equipment that fits men and women to teach an educational methodology is one thing, a training to deal with the vast field of theology is quite another thing; and it would be well to have the difference frankly recognized.

*Comment on the above:*

Inasmuch as The Religious Education Association never has adopted a resolution that commits it to the positions here objected to, no reply on behalf of the Association would be appropriate. On the other hand, the questions raised by our contemporary are so weighty, and they appear to be so closely related to apprehensions that exist upon this side of the Great Lakes, that we have already solicited and printed one article upon the general subject (that of Dr. Squires in the October journal), and we have a definite prospect of obtaining still others. We should welcome an article from the writer of the unsigned editorial in the *Canadian Journal of Religion*, in which should be set forth in positive form the educational assumptions that underlie his criticisms.

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### PIOUS PHRASES, OR REAL EDUCATION?

The leading religious bodies in this country—Protestant, Catholic, and Jewish—have uttered ringing declarations against militarism and on behalf of world-peace. But, though these fair words were spoken with unquestionable sincerity and even emotional fervor, they have not been followed up with any sort of religious education that could turn these good wishes into genuine decisions and sacrificial actions.

On the other hand, it appears from a series of articles in the October number of the *World Tomorrow* that an organized process of militarizing the American mind is going on—a sort of popular education that reaches both the young who are in high school and college and adults who are not. The R. O. T. C. in high schools and colleges, the Citizens Military Training Camps, and concerted propaganda by speech and by print, are shown to be parts of a single policy and system.

Here is a superb opportunity for teachers, whatever their views as to the best way to end war, who desire to make their teaching concrete and immediately fruitful. For specific decisions have to be made—Shall we, the citizens (young and old), have military training in our high school? Shall we have compulsory military training, or any such training at all, in our colleges? Shall our son, or shall I myself, elect such training when it is offered? Shall we parents send our sons to the Military Training Camp? Shall we young men go? Decisions on these points are, as a matter of fact, being made; the issue cannot really be evaded, for even if the church schools are silent, they become responsible for the drift that they permit. Some appropriate material for this kind of teaching can be found in the magazine already mentioned, and in War Department documents therein referred to.

George A. Coe.

### THE RIGHT, OR THE EXPEDIENT

In the recent senatorial election of the State of Illinois the voters interested in good government were faced with an extraordinary situation. Many of our best citizens believed that Magill was the only candidate worthy of election; that Smith had betrayed the confidence of the people; that Brennan was even less worthy than Smith. These same best citizens were convinced that Magill would be unable to secure enough votes to elect him, and that every vote for Magill was in reality a vote for Brennan. In this dilemma between the right and the expedient most of our good citizens chose expediency.

Our question is not as to the relative merits of the three candidates. On this I am not presuming at this time to pass any judgment. The real question has to do with the motives which the voters follow in casting their votes. Shall they vote for the men they regard as the most worthy, or shall they vote only for those whom they believe may be elected?

In developing civic righteousness in the youth of the State of Illinois our educators are placed in a most difficult position. Shall we tell youth to vote for the best men, and the best principles, or shall we tell them to cast their vote and influence for measures, and men, regarded as unworthy but as expedient? Some of us in Illinois feel that civic righteousness will never prevail in this state until the citizens refuse to vote for measures they regard as unjust, and for men they regard as unworthy.

*Walter Dill Scott.*

### RELIGIOUS EDUCATION À LA DETROIT

Every wise teacher knows that the occurrence of a conduct-difficulty—an error, a conflict, or a problem—offers one of the best opportunities for character education. The method, too, is known: Analysis of the case, weighing of relative values, determination of causes and effects, choosing a policy for the future, putting the policy into effect.

Does this principle apply also to blunders made by a whole religious society, or on its behalf by its officers? If so, the recent religious upheaval in Detroit should promptly find a place in the teaching material of the churches. For here was an acute problem: Are the churches and the Y. M. C. A. to obey the behests of "business," or are they not? Here were contrary answers to the question, and contrasting lines of conduct. Here, too, was heat engendered by the meeting of opposing principles, as when, in the protest meeting of Dr. Atkins' church, Dr. Hough uttered his apothegm to the effect that not even Louis XIV, who said, "I am the state," had dared to say, "I am the church."

Any teacher who wants his pupils to know what the church really is should seize upon this incident before it has grown cold. What more vivid presentation could be made of some of the essential points in a living religion?

This remark applies to all religious schools, whether Jewish, Catholic, fundamentalist Protestant, or liberal Protestant. For religious bodies of all these sorts were involved in the agitation. Fitting questions for study are: Where does our faith or denomination, or our local society, stand upon issues like this, and how is this issue related to the history or to the founders of our faith?

*George A. Coe.*

### THE PRESENT SYMPOSIUM

The symposium upon curriculum questions printed in this issue should be regarded as continuous with that upon teaching religion by projects, published in our October number. In particular, the project-theory of the curriculum presented by Dr. Bower in October belongs as much under the head of curriculum as under that of method.

Further, this presentation should not be taken to include all the principal lines of curriculum theory, but only of *some* lines.

A comparison of the curriculum of religious education with that of public school education would have been instructive. While such an article does not appear in this symposium, one has been sought, and will be published in a later issue of the journal.

*The Editor.*

## WHY THE DISSATISFACTION WITH EXISTING CURRICULA?

GEORGE A. COE\*

Everybody who thinks upon the larger problems of education, whether secular or religious, is convinced that curriculum-revision is imperative. The idea is "in the air"; we are experiencing one of the great social surges that arise out of the ground, as it were, rather than through anybody's foresight or wisdom. The influence of leaders is obvious enough, to be sure, but the movement has produced them more than it has been produced by them; they are instruments more than they are creators. If any fifty men who seem to dominate present educational thought had died in infancy, our unrest would have been postponed but little, and the main direction of the movement would have been substantially unchanged.

If, in the paragraphs that are to follow, Protestantism of the more liberal types occupies the front of the stage, the reason is not that progressive Christian thought and aspiration have split off from a larger whole. It is safe to say that literally nobody who thinks escapes the problem. It has been present in the minds of Catholic educators for more than a quarter of a century, and fruitage from their thinking—as we shall see before we get through—is beginning to appear. Jewish educators, likewise, find themselves pushed into a fundamental re-study of their policies. That conservative Protestants, also, feel that the drift of events calls for new educational policies is sufficiently evident. Surrounding and permeating all this religious unrest is the ferment of curriculum criticism and revision in public education and even in those hesitant institutions, the colleges and the theological seminaries.

Our endeavor to understand this unrest may well begin with complaints that emanate from "the common garden variety" of non-professional, volunteer teachers in church schools, particularly Sunday schools. These workers say that the lessons that are put into their hands are in many cases "hard to teach." Another statement of the same thing is that the lessons are "not interesting to pupils." Inasmuch as the

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various systems of graded lessons are not exempt from this criticism, we may well remind ourselves of the reasoning that we indulged in 25 years ago when the demand for graded material became acute. Uniform lessons were denounced because they disregarded the principle of adaptation to the learner, and gradation was understood to mean these three phases of complete adaptation: (a) Respect for the individual's capacity, particularly his capacity to appreciate meanings; (b) Attention to stages of growth, particularly the characteristic moral and religious problems at different age-periods; and (c) Better and more detailed application of the theory of interest. Who that went through the movement does not recall the happy expectation that now pupils will find the lesson-material really interesting, and that the burdens of teachers will be lightened even though their labors be increased? We couldn't drive pupils, as public-school teachers could do; we were tired of urging, persuading, and setting out bait; we didn't believe that it ought to be necessary to search high and low for devices wherewith to capture the attention of youngsters; we believed that spiritual truth that is really needed by the pupil is also interesting to him. What we sought was adaptation in this vital religious sense. That we have made progress in this direction no one, probably, will deny, but will anyone affirm that any existing system of lessons is made up in the main of material that is both religiously valuable and also inherently interesting to the young to whom it is offered? There is a gap, not seldom a yawning chasm, between the thoughts embedded in the lesson material and the spontaneous thinkings of live boys and girls.

A second complaint, that comes likewise from hand-to-hand workers in the field, is that the lessons do not "carry over" into life. The term "carry over" is not mine; it is taken from the lingo of the critics. The situation here complained of is somewhat like this: The curriculum-maker and the teacher are utterly convinced that a given principle, or a given passage of Scripture, is really needed in the daily lives of pupils, and there is much determined effort to "get it across." But the results are disappointing. To the pupil the passage of Scripture represents a remote and not very interesting past, not the pulsating present; and the principle, though he may sincerely assent to it, does not have a "tang" comparable to that of group sentiments and standards outside the church school. Consequently his conduct tends to conform to standards of mere respectability in his family, his play-group, his school-group, his social set, his economic environment, and the civil state, rather than to the standards of religion.

This failure to "carry over" now becomes an actual mis-education. For, on the one hand, the pupil who accommodatingly assents to the principles that the curriculum brings before him, but does not wrestle with the concrete situations to which they apply, develops a dualism within his own mind and an insincerity that is not less deadly because it is not deliberate or intentional. The children get "gospel-hardened" very early. On the other hand, many a teacher, floundering after some instrument of "carry over"—an illustration, say—seizes upon some praiseworthy phase of athletics or business, but succeeds only in glorifying a merely conventional morality. We are then assured that Jesus, if he were among us in the body, would be a good foot-ball player or a good

Rotarian. There is good ground for thinking that what is intended as the teaching of religion results in the dilution of religion.

A third criticism, which gives a specific turn to the second one, concerns the use of the Old Testament. There appears to be a rising conviction that too large a proportion of the time and energy of Christian schools are expended upon the exposition of a pre-Christian literature and history. How much guidance or help of any kind do most Christians get from the Old Testament? If they get any at all, from what parts? Prominent leaders in church-school promotion are saying among themselves that only a little of the Old Testament is at all vital to them. Indeed, a question arises whether our present use of this pre-Christian literature does not tend to encourage sub-Christian standards of living. If so, the lack of "carry over" is a positive advantage!

There is, in the fourth place, a wide-spread complaint that our curricula are out of gear with the agencies for teaching. We need not here rehearse the history that accounts for our situation. Even a quarter of a century ago there were demands for the integration of the Sunday school, the young people's society, and the various clubs and classes for the young. Since then the vacation schools, the week-day schools, and the 2½ to 3-hour Sunday session, have been added to the mixture, with no satisfactory plan for preventing over-lapping, gaps, and disproportion. Many a church is using two, three, or even more independent religious curricula. This is, of course, an intolerable situation.

A cluster of faults, obvious to the eye of the professional educator, may be set down as a fifth ground of dissatisfaction. Scan the existing lesson systems as a whole, asking whether both the general and the special objectives are unambiguous, consistent with one another, appropriate to the pupil's experience, and actually attainable; whether there are important gaps in the objectives; whether the material offered is the best now available for promoting the announced ends; whether there are needless repetitions; whether continuity and cumulative gains in pupil experience are provided for; whether the material is presented to the pupil in a manner highly favorable to learning; and whether the teacher can find therein reasonable help in the technic of teaching—ask yourself these questions, and you will understand why it is claimed that the curricula in religion do not measure up to the accepted standards of education.

These criticisms do not apply equally to all systems or to all courses of a given system. There is great unevenness. Here and there a course can be found that can stand comparison with the best in general education; but the most that can be said for any existing system is that it offers a convenient route to a revision that shall uncompromisingly employ the technical resources now available to makers of systems and of text-books. Moreover, in addition to difficulties in objectives, contents, and structure, there are various defects of external form—paper, typography, binding, illustrations—that prevail generally, though not universally. Even the "lesson leaf" is still issued by denominations that are, in general, educationally progressive. The cheaply printed, paper-covered "quarterly" is accepted in many quarters as an achievement. Think of it! I do not enjoy the task that is upon me of stirring up this mess once more; I wish somebody would prove that I am mistaken as



to the general character of our texts; but I have not heard that anyone has made a serious attempt to break the cumulative force of Professor Betts' searching judgments on the points mentioned in this and the preceding paragraph.

Everybody, whatever his theological position, and whatever his relation to education (whether lay or professional), assumes that the curriculum ought to make provision for religious intelligence. For this is the era of popular education in the church as well as in the state. But it is said that few, if any, of the curricula now in use among Protestants contain the essentials for understanding the position of religion in the world of today. This is a sixth and exceedingly weighty ground of dissatisfaction. It is said that Sunday-school pupils still grow up, as they did a quarter of a century ago, without perspective as to the contents and significance of the Bible as a whole; that hazy notions of the Christian religion and the Christian character remain after pupils have spent many years in the church school; that the laity as a whole is unprepared for the impact between modern science and religion; that, specifically, the historical treatment of the Bible and the interpretations of evolution that are commonplace in the theological seminaries have not been handed on to the masses; that the lesson systems do not provide sufficient information to enable one to understand the conflicts that are occurring between different types of Protestantism; that the social facts that must be known if one is to grasp the problems of Christianity in the modern world are not communicated; and that the under-surface facts even within one's own religious communion (as successes and failures, conflicts and unsolved problems) are kept out of the material offered to the layman. Just as I have heard no serious dissent from Dr. Betts' strictures upon the technical shortcomings of the curricula, so I have heard no rejoinder to Dr. Case's assertion that even in circles that employ the more modernized curricula there is no sufficient provision for religious intelligence. Even among liberal Protestants the curricula do not enlighten one as to what liberalism is, and the teachers themselves do not know.

Grounds of dissatisfaction reach the sacred number seven in the claim that existing curricula are doomed to inefficiency because they rest upon a misunderstanding of the learning process. This is a profounder objection than any of the six already stated; for it implies that we must revise our notions of what a curriculum is and how it can be expected to work. We have seen, in an earlier paragraph, that, though methods of teaching have improved since the turn of the century, there remains a rather mysterious chasm between the activities of the teacher and the core of the pupil's personality. The complaint is that the materials are uninteresting and that they do not "carry over," and the consequent demand is for better-adapted materials. But the profounder criticism that we now take note of asserts that this difficulty never can be removed by any improved selection of what is now understood by "materials of the curriculum." Materials, in the traditional sense of the word "material," we are told, never can "carry over" to the pupil what we want him to have. Whereas, the present lesson systems assume that religious growth will occur through pupil-activity upon ideas transmitted through the text-book, the critics claim to show that character-



growth occurs through activity of the pupil upon his own experience. The re-working of one's own experience by means of one's own thinking and experimenting (which may be under guidance) is said by Bower to be the essence of the learning process. The primary constituents of a curriculum, accordingly, are the life-situations experienced by the pupil and the problems that arise therein for him; studying becomes equivalent to experimenting with life, and inherited ideas (literatures, etc.) become, not the thing that is to be learned, but source-material that is to be employed when, and to the extent that, it assists his primary learning. If this analysis of the learning experience is correct, then all the existing curricula are so sick that no medication or even surgery can save them.

It is not to be denied that this demand for a new type of curriculum implies some important view-points concerning religion itself. The traditions of education make the course of study an instrument or tool for ends beyond itself; the view now under consideration fuses the ends of living with this instrument of it, declaring that the pupil's curriculum experience should consist of religious living here and now. What kind of living? then becomes a vital question. One cannot even start an answer to this question without coming upon a final and deepest ground of dissatisfaction with existing systems of lessons: They are controlled by inadequate conceptions of religion. In other words, the project principle applied to curriculum construction assumes a theological position (or, if one prefers, a philosophical position) that differs from that of lesson systems now current. It will be the final task of this article to give an exposition of this religious and theological shift and to seek the grounds and cause of it. But before essaying this task, the curriculum-unrest in Jewish and Catholic circles must be sketched into our picture.

The typical Catholic curriculum has been what we may call, for short, the catechism taught in simple and abbreviated concepts to small children, then in more and more detail as the capacity of the pupil grows. This type of structure corresponds with the "spiral theory" that controls the International Graded Lessons. What is more, this use of the catechism is little more than an abrupt and undisguised employment of the ordinary Protestant assumption that a curriculum consists of a set of pre-determined ideas that are to be handed over to the pupil in the expectation that somehow they will lead him on into religious living. But in Catholicism, as in Protestantism, the result of the formal curriculum has been dryness and inertness in the pupil. Demand for a more vital method has been going on for the last generation, and of course method could not be reformed without altering the content. A beginning has been made in two new series. Dr. MacEachen has endeavored to suffuse the teaching of straight catechetical formulae with the sentiment of love. Dr. Shields and his successors have gone much farther in that they have put bodily into the curriculum a large amount of everyday pupil-experience in home, school, play, church, etc., interpreting it in the early years chiefly by suggestion and only afterward in the formal terms of dogma. Not until the seventh grade does systematic inculcation of dogmatic forms begin. Here, then, is a curriculum that corresponds almost point for point, as far as its underlying theory is con-

cerned, with the present graded system in use among Protestants. No-where, moreover, can one find a more clever use of the pupil's current interests than in some of the text-books of this series, for example, Dr. Cooper's "Play Fair," for high-school boys. It is only natural that such an advanced series should make headway but slowly in the ancient church.

If we ask, now, how far this sort of curriculum-reconstruction is likely to go in Catholicism, the answer is that the next step, if it were ever taken, would be, as in Protestantism, the project principle. But, as we shall presently see, a project-curriculum implies a project-religion. It means a free experimentation in spiritual things, and this, of course, is repugnant to the central principle of Catholic authority.

The curriculum-situation in Judaism is complicated, as in Protestantism, by the existence of several types of fellowship—at least four of them, namely: Orthodox, conservative, reformed, and liberal. A further complication arises among Jewish immigrants from the contact of their old-world culture with American conditions. Typical questions now under consideration are: How handle the parts of the Jewish Scriptures that are known by scholars to be legendary or mythological? To what extent should the young be trained in the ancient rites, ceremonies, dietary restrictions, etc.? How much command of the Hebrew language should be expected of laymen? Is the basis of Jewish fellowship religious or racial or both, and what is the mission of Judaism in the modern world? How get at motive and conduct? These basic questions are to a striking extent parallel to problems of Protestantism. What is more, the backbone of existing Jewish curricula looks remarkably like a Protestant backbone. For the general outline is substantially that of Jewish history and literature, with a fringe that concerns Jewish customs and modern problems like Zionism. Criticisms of these curricula, too, often sound familiar to Protestant ears. The material is too remote from the experience of the pupils; there is too much reliance upon drill; the objective is religious ideas rather than religious living; there is insufficient provision for the socialization of the pupil into the Jewish fellowship and for relating this fellowship to the wider society; the permanent significance of the prophetic messages is not made clear; the content is so predominantly historical that intelligence concerning the present is not sufficiently provided for. A few essays in the direction of project-teaching have been made, one of them, at least, in a conservative school. But it is noteworthy that here, as in some Protestant schools, the method stumbles upon the question, Is the outcome to be pre-determined by the teacher? For example, does a "project" in the carrying out of a traditional ceremony really represent the project-principle if opportunity for modification of the ceremony is totally lacking?

Thus, wherever we begin our study of the curriculum-unrest, we sooner or later find ourselves facing a religious unrest or at least a religious problem. Let us return, now, to the form that this problem takes in Protestantism. I have remarked that the project-principle in religious education implies a project-religion. The pupil is expected to grow religiously through his own free, purposeful, co-operative activity carried out in, and with reference to, his present concrete environment.

He is to re-work experience and to develop fresh meanings thereby. That is, he and his environment are to be modified in one and the same process, and the only limit to this modifying activity is inherent in the experience; it is not imposed from outside. Hence, the bottom question for curriculum-revisers is this: Shall Christianity continuously re-judge itself and be ready to revise itself through experiments in living in which the young co-operate with their elders?

If we answer affirmatively, we exalt personality to a position that it never has held among us. For we daringly trust the pupil and one another, believing that anybody is able to find ideal meanings in the experience that he now has, and is able to be transformed in unprecedented ways by the ideals that he thus conceives. Thus the old Protestant principle of the right and propriety of individual judgment would reach its climax. On the other hand, this point of view implies an equally daring confidence in the religion that has been transmitted to us from Jesus, for the prop of external authority is dispensed with even in our dealings with children. We assume, instead, that the religion that we already have is so vital that it can reconstruct itself, if need be, from within itself.

Early Protestant theology made the Scriptures the primary authority for the Christian, and the Spirit or divine presence only a secondary authority—secondary because it merely made clear, convincing, and individually applicable what was already "said by them of ancient times." To apply the Scriptures world without end by an inner testimony—this was as far as the doctrine of the Spirit went. In contrast to this, the point of view that now is springing up implies a possible spiritual creativity taking place continuously, here and now, in and through men, women, and children. This, as far as I can see, is equivalent to transferring primacy in authority from the Scriptures to the Spirit, and at the same time it identifies divine authority with the urge to fullness of life. Moreover, since one phase of this urge is the critical judging of life, our freedom now becomes a manifestation of the divine in us; there is not, and cannot be, an obligation to believe anything, but only to "test all things and hold fast that which is good."

The bottom question for curriculum-revisers, I have said, is whether our religion includes provision for revising itself. This, however, is a generalized and abstract putting of the situation. For our educational unrest reflects a religious unrest, and this in turn signifies that we are baffled by the particular conditions of modern life. We talk about a religious adequacy that we do not succeed in demonstrating to ourselves, much less to outsiders. It is a fair question whether anything like a Kingdom of God can be achieved by the processes, policies, institutions, and convictions that we now call Christian. Think how necessarily large is the place of economic activities in life, and then consider how anti-Christian are the accepted economic motives and modes of organization at the present day; contemplate the strains between races and social classes; note the anti-ethical character of the sovereignty claimed by the modern state, and the anti-Christian economic policies of every great sovereign power; ask what are the underlying causes of war, and whether these causes are in full swing; analyse the scale of values of the men about you—or the scale of values that is reflected in

your own conduct—and then say whether an un-revised Christianity is likely to transform all this into anything whatever that can be called “abundant life.”

My reason for raising this question is a desire to give an adequate answer to the question, “Why the dissatisfaction with existing curricula?” At the basis of this dissatisfaction is a feeling, dim or clear, of our own incompetence as individuals, of the incompetence of the churches, of a lack of divine, creative power in what we call our religion. Accordingly the basic necessity for any very significant improvement is to give God a better opportunity to work creatively through both the teachers and the taught.

The books that I have referred to, or had particularly in mind, in this article are:

On our uncoordinated agencies and our overlapping curricula, Harper, W. A., *An Integrated Program of Religious Education*. New York, 1926.

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On the basic issue concerning the learning process, and the bearing thereof upon the theory of curriculum-construction, Bower, W. C., *The Curriculum of Religious Education*. New York, 1925.

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## PRINCIPLES OF CURRICULUM MAKING

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Curriculum making has barely taken its first step over from the purely speculative into the scientific field. From the days of John Locke on to the latest “authority” (not to speak of the theorists among the Greeks and other ancients) there have been many who have voiced opinions as to what should constitute the curriculum for the training of youth, but few or none have spoken from proved knowledge.

We may, therefore, just as well admit at the outset that any discussion of curriculum making today must consist largely of projected educational theory, and very little of proved fact based on the results of controlled experiment; for experimental testing of curricula is only just beginning. True,

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we have certain rough measures, such as interest-response, achievement-in-learning, and particular skills, which go to show the superiority of one kind of curriculum (and method) as compared with another. But of the influence of this curriculum as against that curriculum (as classical-mathematical compared with liberal) on the growth of personality and character, or on social outcome, we actually know very little.

It follows that most principles which can be laid down for the building of a curriculum must be considered very tentative—hardly more than hypotheses, certainly not beyond the stage of theory, far from proved law. The most that articles or treatises on the curriculum can hope to do is to open the discussion, instead of closing the case. In presenting the following principles, the writer has, of course, not attempted to represent a complete or a balanced treatment, but only to emphasize a few principles that seem most fundamental or most to require attention.

I. *The first step in the building of a curriculum is the determination of its objectives.* These objectives should be in sufficiently concrete terms so that they may actually serve as a guide to procedure in determining the materials, activities, or relationships of the curriculum. True, no piece of curriculum material can get under way in these days without a formal statement of objectives. But too often these are in such general terms as to bear practically no relation to the detail of curriculum making.

II. *The objectives of a curriculum can be defined only in terms of the types of experience which society desires for itself and so seeks to provide for its young.* This is equivalent to stating the obvious truth, that a curriculum is a means and not an end. If any principle that has to do with curriculum making can be accepted it would seem that this one might. It appears self-evident and beyond controversy. Yet considerable sections of the public school curriculum are defended because "the matter represents one of the finest aspects of ancient culture." Probably more than half of the material in dominant church school curricula is included solely because it is found in the Bible. In such cases, the curriculum is, consciously or unconsciously, made an end. Whenever this happens, its materials and activities are likely to fail in their function, or even to function negatively.

In this connection consider, for example, the murder, treachery, bloodshed, rapine and loose morals generally, imposed on high school youth in the study of Caesar. Almost as well, from this point of view, require them to read the tabloid press of the day. Consider also the murder, treachery, bloodshed, rapine and loose morals generally, imposed on children of all ages in church schools from the Old Testament. Consider the proposal to teach a lesson of faith by the story of the father ready to offer human sacrifice in the form of his son; the attempt to teach a lesson of God's care by forcing young children to read a detailed and uninteresting account of the political history of an unimportant people subject to a pagan nation; the thought to teach any of the Christian virtues by holding up to the young a narrative of the scandals of an oriental court, with the king's mistress as the heroine who, triumphant, with bitter vindictiveness, sends her banished victim to the gallows.

All this sort of thing comes from making the curriculum an end instead of a means. It comes from forgetting that it is the business of the curriculum



to mediate a desirable type of experience—thought, feeling, action—in the life of childhood.

III. *To determine the particular objectives that shall guide in the making of a curriculum it is necessary to make an analysis of the present and future activities and relationships of the learner as a part of the social process.* The “types of experience which society desires” is not to be taken as an abstraction. Experience is action, thought, feeling—response to a present environment. The curriculum is to help the young live their lives today, and so to live them that they shall be preparing to live the life of tomorrow.

Such questions as these must be asked by the maker of a curriculum: What are the activities, the relationships, the thought-forms required of the young of this generation—the young for whom this particular curriculum is planned? What are the problems met, the temptations confronted, the decisions required, the responsibilities assumed? How can the curriculum be made so that it will best guide the activities, afford the relationships, stimulate the thoughts of the young here and now? How can the curriculum best help in meeting the problems met by the young in their day-by-day living? How can it help in conquering temptation, making difficult decisions, shouldering proper responsibilities? In short, how can the curriculum help the young live their lives *while young* so that this living will in itself be most worth while and at the same time lead to fuller and more significant living in the future?

One almost hesitates to state such positions as the foregoing because they appear so self-evident. Yet the purposed application of this principle to actual curriculum building is largely for the future. Charters and a few others have made a beginning on “activity analysis” of certain rather highly specialized workers as a basis for planning a curriculum for their training. Some tentative studies have been begun toward the discovery of typical “problem situations” in the lives of the young as a background for the determination of curriculum materials. A few schools have been seeking out lists of desirable “trait actions” which are to be cultivated through the curriculum. But no thorough and comprehensive work has yet been done toward defining the objectives of a curriculum, either general or religious, in terms of practical experience-analysis.

IV. *Before the activities and relationships afforded by an analysis of the present social process can be accepted as objectives of a curriculum, they must be evaluated by acceptable criteria.* Many of the activities open to the young of any generation are of inferior or doubtful value. Many of the relationships available are questionable in their outcome. The young of today find a thousand appeals for their time, enthusiasm, participation. A hundred opportunities for establishing relationships as acquaintance, friend, chum, leader, follower, supporter, opponent, offer themselves. Not all the things that invite doing are equally worth doing. Not all the relationships that offer are equally worth while. On the basis of quantity alone one must choose. On the basis of quality choice is even more necessary. The good is often the worst enemy of the best. The bad not infrequently crowds out the good.

This is to say that one of the greatest obligations of the curriculum to the young is to help them in forming a true philosophy of life. Stated differently, the curriculum, through the activities it emphasizes, the ideals it



presents, the relationships it makes possible, should gradually but surely build up in the experience of the young standards by which to choose the objects to which they will give their time, enthusiasm, opportunity. The curriculum should help the young to determine what is worth while, and lead them to desire and attain the worth while rather than something of lesser value.

If the foregoing position is true, the curriculum must be guided by a philosophical as well as a scientific point of view. It is not enough to discover the activities—just any activities—available to the young of this generation, and to lead them into the efficient performance of these activities. The curriculum maker should know the proved value of different types of experience; or, where it is impossible to *prove* a value, then he should know the best of the composite judgment as to the worth whiles of experience and see that these are represented in the curriculum.

Those rebels among curriculum makers (and something is to be said for them) who contend that "the child is to make his own curriculum out of his interests and his activities" are passing off their own responsibilities too lightly. Those who say, "Find what the child wants to do and then help him do it," are taking too limited a view of the curriculum. Those who look to activity-analysis as the *sole* guide to curriculum making are forgetting that the past has proved some values that the present will do well to consider. To repeat, the curriculum maker should be a philosopher as well as a scientist. He should evaluate as well as analyze and define.

V. *Once the objectives of a curriculum have been determined it should, through its content, form, and administration be required: (1) to define the conduct-patterns suited to the fullest and richest participation in present-day living; (2) to motivate the realization of these patterns in every-day experience; (3) to provide opportunity for the actual carrying over of the desired behavior into action and so into habits and character.*

Before the child has come to the age of school and curriculum he has had presented to him by the informal educational agencies about him—home, community, playground—many patterns for conduct, both good and bad. Many of these are powerfully motivated. Some are adopted through imitation and suggestion, some under compulsion of external authority, some by interest and choice. The way is open for all or most to be carried over immediately into expression.

The conduct-patterns supplied by the environmental agencies that surround the young are often imperfect, many are wholly bad. It is one of the great functions of the curriculum, therefore, to make sure that the young have presented to them in attractive form the types of conduct that have found approval in social experience. Great characters can be made to define, through their lives and achievement, the kind of living that men call great. Great historical events can be made to picture types of action that men admire and emulate. Worthy deeds in contemporaneous society can be made to show forth traits of character judged to represent the best of human achievement. For older pupils, analysis of character and personality traits can help define approved action types. Literature can be used to bring before the young the fine traditions of the race in idealized personalities and deeds.

In his book, *The Teaching of Ideals*, Professor Charters has very fruitfully defined an ideal as "a trait which has become the object of desire." For

Charters a trait is a *characteristic type of action*. Much of our religious curriculum has all along attempted (often, it would seem, with but indifferent success) to set before the young desirable action-patterns. Much less attention has been given to the second of our requirements—the motivation of conduct. The traits (types of action) have been defined (sometimes much too baldly), but desire has not been made to attach to the realization of these traits so that they are made over into ideals. We have, more or less effectively, taught the young what they ought to do, but have not made them desire to do it. It is the old question of the ability to pass an examination on the principles of ethics on the one hand, or on the ethics of one's own conduct on the other hand. Only gradually are we getting away from the idea of education under the force of external compulsion. The birch has given way, but in its place we have the compulsion of examinations, grades, promotions, rankings, "quotients" of one kind or another. Only gradually are we coming to realize in our making and teaching of the curriculum that in all true learning the great major drives must come from within. Perhaps the greatest problem of the curriculum maker at present is to make *desire* attach to the traits, (activities, skills, habits,) provided in the curriculum.

But ideals which are not realized in action become, as Charters tell us, only so much sentimentality. In certain religious meetings, for example, how many "testify" in all honesty and sincerity to many beautiful ideals—to desires to do and to be—and then go back to the same old routine of rather mediocre conduct. The required "bond" between the pictured ideal and its realization in action has never been set up. At the time when this ideal was born the way was not opened for its expression in deeds, and its possessor came to be satisfied with dreaming and talking about it. If only a fraction of the good impulses and fine ideals of good people were to be rendered effective in conduct, the world would quickly be transformed.

Let the curriculum maker, then, not only define for the young their conduct-patterns and tax the great reservoirs of motive, but let him open the way for satisfying expression in as many actual situations and relations as possible.

VI. *Speaking generally, three kinds of values should be represented in the curriculum: (1) those whose objectives are ancillary ("tool" values); (2) those whose objectives are primarily what (for want of a better term) we may call cultural; (3) those whose objectives are registered in conduct-control.*

It will be granted, of course, that there is a certain amount of "tool" knowledge and "tool" skill that every child must possess before he can successfully go on with the broadening of his experience. He must, for example, read and write. He must manipulate number combinations. He must know a considerable number of symbols of various sorts. He must be possessed of quite a range of specialized skills. If a child is to sing hymns as a part of worship, he must know and be able to read the words; if he is to use the Bible, he must know its structure and be able to find the parts; if he is to know the facts of geography and history, it will be a great advantage if he understands the reading and perhaps the making of maps. A mastery of such things may have some educational value of its own, but manifestly this is secondary as compared with their relation to the mastery of things that result in a more fundamental reconstruction of experience.

Turning for a moment to a consideration of culture and conduct as curriculum objectives: There seems to be a tendency in recent writing to consider only the conduct side of experience in connection with the curriculum. But while it is doubtful whether there may exist any form or phase of experience which does not finally affect conduct, yet experience is, after all, more than conduct. The view that all curriculum materials must be capable of being carried immediately over into conduct is too limited a concept.

To be sure, the great difficulty with much of curriculum materials both in general education and religious education has been that they relate so little to modified conduct that this relation often is not provable and may well be doubted.

In general education, for example, it has been assumed that to know the constitution of the United States is to be a good citizen; to know the anatomical structure and the physiological activities of the body is to live hygienically; to know the rules of literary composition and the canons of criticism is to be a good writer and a good reader. In religious education it has similarly been taken for granted that to know certain facts from the Bible, to be able to repeat the catechism, to have committed to memory the ten commandments, the creed, and selected memory verses, will in some way reveal itself in a heightened plane of living.

Such particularized results following the appropriation by the learner of these respective aspects of the curriculum have, I say, been quite generally assumed and with all too little ground for the assumption. Modified conduct, transformed behavior, is too infrequently traceable to such contact with curriculum. The curriculum of the past in all its phases has been lamentably weak in its power to carry over into transformed conduct and so into character. Its influence in conditioning behavior and determining adjustments has, it is to be feared, often been the next thing to negligible.

Having said this, let us return to the insistence that many of the richest values of the curriculum may find only indirect expression in conduct. Life itself, while chiefly concerned with reactions of adjustment to physical and social environment, is more than "conditioned behavior." One may look out over a beautiful landscape, or up into the star-sown firmament, and no one be able to trace the thoughts and feelings that come to him over into changed conduct, but who will say the experience itself is not worth while? One who has stood at the rim of the Grand Canyon, among the ice caps of Mount Rainier, or under the redwood trees of California, can never be quite the same as before these experiences; yet their effect on conduct will in most cases probably be so indirect that they cannot be traced. The rimes of Mother Goose, the fairy tales of childhood, great myths and legends such as those of Hebrew religious literature, stories of heroic adventure and achievement—much of this may seem to have little direct relation to the conduct aspect of experience, but who would omit such matter from the curriculum?

Is it not true that experience needs *enrichment* (to use an old term) quite as much as it needs to have conduct defined and motivated? Indeed, is it not likely that much of this enrichment and adornment of experience will finally find expression in personality and so in character?

The curriculum as a whole should be properly balanced with these three aspects of experience. For religious education the "tool" materials need to

occupy but a small section of time since the public school puts the child into possession of most of the basic skills he requires.

The *cultural* or *enrichment* section should be considerably larger. Religion may mean much to the individual just for its subjective value—its comfort, satisfaction, uplift, sense of well-being and security, feeling of relationship with a higher Power. Religion has played a large part in human development, and the person who is ignorant of one or more of the great religions lacks something that seems to belong to an intelligent and informed mind.

Quite certainly the *conduct* aspect of the curriculum should predominate. For life is lived in a social medium, and for practical purposes I am concerned about what a person believes, what he knows, what amount of culture he possesses, what his emotional states are, chiefly because of the influence these matters of mind may have on how he conducts himself as fellow human.

Perhaps we might say that single courses of a curriculum (as a semester or a year) may have quite exclusively a conduct emphasis, but that *no entire curriculum* should be built on this basis to the neglect of cultural and tool aspects. We might say that considerable sections of single courses (semester or year) may emphasize the cultural or enrichment phase of curriculum values, but *never a whole course* to the exclusion or neglect of conduct emphasis. We might say that single lessons or sections of a lesson may emphasize tool values, but *not a succession of lessons*.

VII. *For practical working purposes it is necessary to speak of a curriculum and not the curriculum.* Foremost among the reasons for this distinction is the fact that we must regard the sociological as well as the educational factor in the making of a curriculum. Except a curriculum serve some constituency, it is no curriculum, but only so much paper.

It is altogether right that educational scientists should construct a curriculum in accordance with the best educational principles known—even though such a curriculum be based at many points on hypothesis. Such a curriculum will actually be used only in experimental schools and not by the public at large. The public, especially the church public, is (perhaps justly) somewhat suspicious of advanced educational theory and experiments. A curriculum which will be acceptable to this larger public will have to contain a considerable element of the familiar and traditional.

Yet this public is itself not homogeneous, but consists of many diverse groups representing various stages of educational advancement. A curriculum acceptable to one group will not be to another. Each group should be supplied with a curriculum as advanced in educational concept as it will accept and can fruitfully employ. In each case the curriculum maker should be a step in advance of the rank and file of his public, being sure himself that he is guided by the best educational experience of his day.

VIII. *It will probably be impossible, at least in the early future, to apply a rigidly scientific method to curriculum making, especially in the field of religious education.* The essence of scientific method is controlled experiment and the ability to isolate the factors measured, so that the influence of other factors may not share in the results. A controlled experiment in religious education, to reach scientifically interpretable results, would have to extend over a considerable number of years under the same management. Such factors as influence of the home, the community, public education, Scout

training, church influences other than instruction, would have to be excluded or equated. Methods of testing results would have to be devised. A working definition of religion would have to be agreed upon.

Probably no one of these conditions, let alone all of them, is practically attainable. The conclusion from this is, not that we shall not apply as good educational science to curriculum determination as possible, but that we shall recognize the rather empirical and tentative nature of our investigations. Let us by all means use as much of "scientific method" as we can bring to bear on the problem, but let us not delude ourselves or our public in the belief that we are, at present, in any considerable degree scientific either in our method or our conclusions.

## PRINCIPLES OF CURRICULUM MAKING

W. W. CHARTERS\*

The functional approach to a curriculum in religious education may be discussed under five headings—objectives, traits, situations, conduct, and information.

The objective of education in general is the development in the individual of an increasingly satisfying, rich, or good experience. The objective of religious education is a particular form of the general educational objective. In religious education the objective is the development of such life through the use of religious sanctions, incentives, and concepts. The idea of God is dominant in the experience. Just what this objective means becomes clearer as we analyze it into traits or ideals on the one hand, and situations and trait actions on the other. That is, we may define the religious objectives more exactly by discovering what religious ideals lead to the desired end.

Each religion has its own ideals. The Christian religion, with which we are here primarily interested, has ideals which can be determined in fairly exact terms. They may be secured from several sources as follows. Obviously, the Bible is the most important repository. By an analysis of sacred literature we are able to list the traits of Christian character. Thoughtful observers of Christian conduct will provide current statements of Christian traits. The writings of frontier thinkers may be canvassed to discover their analyses of Christian character. From some or all of these sources, together with others not mentioned, a list of traits may be agreed upon as the fundamental traits that should be developed in religious education. This list will be prepared by or for any individuals or groups that are responsible for religious training. When these traits have been determined, the meaning of an increasingly rich and satisfying religious life is much more definite. We shall then know that that type of life will be reached through the development of such specific traits as unselfishness, courage, love of God and of men, and so forth.

The objective is made still more definite when to the foregoing study we add an analysis of what the person with these traits should do. The simplest method of making such an analysis is first to determine the life situations

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which are met by the person to be educated, and then to discover the principles of conduct that should apply in these situations.

For the curriculum-builder this means that an analysis of human experience must be made. Such an analysis will reveal family, state, church, school, and many other situations classified into fields. The fields may be further analyzed into more specific types of situation. In the family we have, for instance, brother-sister, brother-brother, son-father, daughter-mother situations, and so forth. These, in turn, may be sub-analyzed to the point where we have numerous type situations so concrete that they are both vivid and understandable by the children who are involved in them.

The number of these is, however, so great that an evaluation or ranking must be made to arrive at a decision as to which ones it is most necessary to deal with in a curriculum. This evaluation may be made by a combination of frequency, commonness, difficulty of learning, general importance, and adaptability to "school" instruction. When the ranking has been secured, the curriculum-builder is then in a position to select the situation to be treated in a curriculum which does not allow time to cover all of them.

When the situations have been determined, it becomes the duty of the curriculum-maker to provide the child with appropriate materials for working out the proper trait actions, or lines of conduct, to be used in each type of situation. In a word this means that the learner must first be led to select the traits which apply to the situation, and then to decide upon the right thing to do. Specifically, if a daughter-mother situation arises in connection with household duties—washing the dishes, taking care of the baby, and so forth—the child has to be led first to decide upon the trait which should apply to the situation—unselfishness or love of reading, let us say—then to think out the right thing to do, and finally, to do it.

This process of thinking is the heart of all right religious experience; for it is at this point where reasons are being worked out that the "will of God" enters. The child decides to be unselfish because Jesus taught unselfishness, or for a dozen other reasons which emanate from the Christian conception of God. As I understand the matter, religious education differs from moral education in one respect. In religious conduct the sanction or reasons for action are ultimately related to God. In merely moral conduct they are not. Religious education is moral education plus divine sanction.

I have just said that the curriculum-builder provides materials to assist the child in reaching right religious decisions about what trait actions to carry out in typical situations. This material is the fifth of the topics mentioned in the opening paragraph. When the child has to decide upon a course of action, he needs help because he is lacking in experience and wisdom. To secure material to assist him, the curriculum-maker turns first to the Bible where he finds parallel situations and principles of action. The parallel situations are found in the stories of the Bible and in the crucial points of Hebrew and early Christian history. The child sees what good people did in analogous situations and transfers this conduct to his own situations. He copies or adapts their conduct. The principles of action found in the Bible—such as the Golden Rule and the Ten Commandments—can be applied directly to the solution of his problems when he has once been made familiar with these principles.

Other parallel situations and statements of principles of conduct are found in history, literature, current happenings, and in the unrecorded ex-



periences of other Christian men and women, and boys and girls as well. The child's own growing experiences serve as a storehouse from which to gain assistance in deciding what to do and how to do it.

Such, it seems to me, are briefly the focal points in constructing a curriculum in religious education. We must (1) define Christian objectives (2) by deciding upon the Christian ideals to be taught, (3) by discovering the most important life situation to be touched upon, (4) and by helping the child to work out and carry out appropriate forms of Christian conduct (5) through providing him with all the material found in the Bible (or elsewhere) that will be useful in assisting him to arrive at wise decisions in specific situations and to develop a Christian life of increasing richness.

In conclusion, two administrative questions may be discussed. Where does a systematic study of the Bible enter into such a plan? The answers are these. First, at appropriate points in the curriculum it is necessary for the learner to systematize his principles of conduct if he is to live a life of high efficiency. At such points the Bible may be systematically studied. Second, the Bible is such a useful source of information—almost encyclopaedic in scope—that the child should become as familiar with it as with a dictionary, let us say. This involves constant use of the Bible, the techniques for turning rapidly to relevant material, memorization of the order of the books of the Bible, and so forth and so forth. A Christian cannot become too familiar with the Bible.

How should the content of the curriculum of the church school, the vacation Bible school, the week-day school, young people's societies, and so forth, be determined? They should all be considered as parts of one great project in religious education. The Christian traits and ideals should be taught in each as objectives of the activities of each. The situations should be apportioned to each according to the following formula. First, the great fundamental type situation should be treated in the first six grades of the Sunday school because at that point attendance begins to fall. Only those crucial situations should be omitted which call for maturity beyond those years. The remaining situations should be apportioned among the other years of the Sunday school and the other agencies for religious education upon the basis of facility in handling them when one agency is better fitted than another to give instruction. Out-of-door-life situations may be best treated by camp-life organizations; out-of-door-game situations may be most appropriately handled in vacation schools; and so forth. But all the agencies will be used for teaching the "elective" situations which are not included in the "required" minimal list of the first six years of the Sunday school. The program of no one agency can be decided independently if efficient instruction is desired.

## FACTORS UNDERLYING THE CURRICULUM

J. M. Artman\*

A distinguished official in a leading divinity school said, only three years ago, "We do not need courses on how to build a curriculum of religious education. We need, rather, to instruct people in how to teach the curriculum we have." He referred to books and courses of study that were then published for various grades of the church school.

Many leaders in education and religion have hoped to escape in this easy fashion, but they are being greatly disillusioned. In these three years hundreds of teachers and leaders in church schools have attempted to formulate some device to develop more adequately religious character in their students. The difficulty lies in the simple but vastly significant fact that schemes and methods now in general use (mostly courses of study) are woefully failing as instruments for developing people who can be depended upon in current issues of life. Hence, many zealous workers are experimenting, first with one and then another scheme, in the faith that there is an effective way to develop the character essential to present living. The extent to which this reshaping of present curricula is taking place is further evidenced in two outstanding movements:

Our Canadian contingents have had commissions working for more than a year to revise the Tuxis, Trail Rangers, and Canadian Girls in Training programs. These programs have been looked upon as the most effective of any in existence and yet they are being completely overhauled.

Two commissions of the International Council of Religious Education are charged with the responsibility of completely revamping the curriculum for Protestant church schools. The Committee on International Curriculum has been at work for nearly five years and has developed a theory of curriculum making, besides carrying forward extended investigations into pupil experiences and life problems, with a view to discovering the essentials of the curriculum. This committee is now about ready to produce new material. A second group, the Committee on Christian Life Program for Youth, composed of representatives of denominational young people's work, the Y. M. C. A., Y. W. C. A., Christian Endeavor, Canadian Council of Religious Education 'teen age workers, is cooperating with the Committee on International Curriculum by developing a church centered program for adolescents. Much progress has been made and significant results are to be expected.

### *The Meaning of "Curriculum"*

The term curriculum, as here used, is broadly conceived. It has generally been taken to mean courses of study composed of subject matter, books, and pamphlets, which the pupil was expected to master; with teaching thought of as the transference of knowledge to the learner. This use of the term is entirely too limited. Courses of study may form a part, but are not the whole of the curriculum.

In this article the term will be used as meaning any consciously planned program or scheme with which a leader effectuates the development of desired character qualities in the learner. According to this concept, the program or scheme which comprises the curriculum may have many elements, such as

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series of activities or projects, supporting literatures or chronicled experience, worship, methods, and the influence of dynamic personalities. Whatever its content or method, it is, when thought of as curriculum, a *planned program* (involving theory, content, method, personality of leader) for stimulating the development of desired character qualities in the learner. It may bulk large as a system of activities provided by the leader or worked out by the group itself; it may lean towards suggestions for method, and seek first to develop the leader in alertness and skill in order that he may stimulate pupils to meaningful and purposeful use of experience in life situations; it may emphasize provisions for bringing the learner into fellowship with dynamic personalities.

The exact meaning of the term curriculum must, therefore, vary according to the curriculum maker, the leader, the learner, and the circumstances to which and in which learning must take place. The term does not signify an ideal scheme, except, perhaps, as planned by some supposed expert. It signifies any plan, however good or bad, that is consciously designed to effectuate character in youth. Tribal initiation schemes, catechetical and confirmation programs, inculcation of truths, biblical or otherwise, Tuxis and Pioneer programs, Scouting and Camp Fire, in fact, any consciously selected program that is designed to develop character in youth, is included.

#### *Guiding Principles for Curriculum Makers*

The inclusion in the term curriculum of all the planned schemes for causing the development of character in the learner does not, of course, mean that all these approaches to curriculum making are of equal worth. On the contrary, some of them may hinder, rather than help, the leader to release the learner in adequate character development. The question arises, therefore, whether there are guiding principles that will help to determine the relative worthfulness of any curriculum approach. The writer does not believe the following considerations include all the factors involved, but does believe they will help curriculum makers to produce more vital results.

(1) *Curriculum objectives.* The first task of any curriculum maker is to stake out his objective. What is the curriculum device to accomplish? There is widespread evidence that most efforts have been weak and abortive because of inadequate, partial, and even twisted objectives. A study of existing material reveals a variety of objectives.

A majority of curriculum makers seem to consider the acquirement of biblical or religious knowledge as the central and controlling objective. Accordingly, they provide schemes for Bible study and for the study of various religious knowledges. Such schemes expect the learner to master the facts of the Bible and whatever other religious facts seem essential. The teacher is expected to accomplish a transfer of the essential facts from the text or from himself to the learner. This knowledge approach seems to be based upon the old conviction that "to know is to do."

Other curriculum makers seem to place churchmanship as the central objective. The curriculum is accordingly a scheme or plan for developing a "habituated churchism." The learner is expected to practice church observances, ceremonies, loyalties, to the end of making these practices automatic. He has learned when he habitually and automatically responds to the forms of the church. The leader in such curricula has the task of inculcating the proper church practices and loyalties. The curriculum is made up of essen-

tial observances, ceremonies, and practices, together with the knowledges that are deemed necessary to support these.

Still others conceive the objective of the curriculum to be that of making the learner a protagonist of a certain body of doctrines or beliefs. While assimilation of knowledge is involved, the real objective is not so much the doctrines themselves as it is the developing of a supporter or protagonist for them. The goal is to make of each learner a champion. Such curricular approaches use the Bible and other religious knowledges in such ways as will beget this desired end.

Whatever else the curriculum maker may include in his objective or objectives, it seems that the one and all-inclusive purpose of any curriculum of religious education is to release in the learner universally valid conduct with the necessary skills, supporting knowledge, and zeal or will to perform the same. The one great goal of religious education is spiritually motivated living, living that is both adequate for current demands and for future years.

Knowledge, biblical and religious, churchism, protagonists of beliefs or doctrines, and many other objectives may be of vast significance in releasing the learner in adequate living. The point here is that these objectives, one and all, are worthful or not worthful, according to their helpfulness in releasing universally valid controls in human conduct.

(2) *Universally valid controls.* As a goal for human living, this means the control of specific actions by concern for universal good. By universal good is meant the motivation of present conduct to secure concern for the well-being of the whole of mankind. This means that what one stands for or does will vary from situation to situation and from time to time. It further means that the individual will by necessity become expert in diagnosing local problems with reference to their import in the constantly changing needs of humankind. According to this concept of goodness, badness would mean a narrow or negative concern for the welfare of human life. All curricular efforts in religious education purpose to help the learner both to develop the tendencies and powers of goodness, and to eliminate badness. Goodness and badness are types of concern an individual or group has for human welfare.

There is a vast amount of evidence to the effect that both curriculum makers and populace are baffled about this business of "goodness" and "badness." A scientifically minded, industrially incorporated age, with means of intercommunication bringing all the world into intimate proximity, finds the formerly generally accepted norms of goodness and badness very inadequate. Our grandfathers and grandmothers knew what was right and what wrong; what was good and what bad; and youth in their presence knew. But people trying to use these good old standards and customs are now baffled by the complex shifting and changing of life situations. Many are asking whether it is possible to develop standards that will be adequate for universally valid conduct, or whether the curriculum maker should not rather provide a scheme which, when used by leader and learner, will release both in a process of living in all life's relations which in itself becomes the good life. What is good? What is bad? When is an individual good and when bad? How does one develop goodness of ever-increasing scope and power?

It seems that the curriculum maker must face these questions. He must make clear the meaning of goodness and the meaning of badness in the stream of life. He must provide a scheme that will help the leader to release learners in the discovery and development of creative capacity to be good.

(3) *Relation of knowledge to character.* Most earlier curricular devices in religious education seem to take for granted that knowledge or ideation is primary, and that activity is secondary. Hence, content of the Bible or of other religious knowledges comprises the curriculum. Current psychology seems to tell us that character is a quality of any and all activity, and that development of good character requires that the stream of activity take on such qualitative significance that the life process itself is good. Knowledge, therefore, becomes an essential for insight, keenness, perspective, diagnostic capacity—for furnishing the tools of analysis which will make good judgment in this stream of life possible. Without knowledge, judgment lacks insight. In a scientific age, the scientific method of facing every situation critically and bringing all possible experience to bear on a situation, even to experimenting and discovering new experience, would seem to be essential. The curriculum maker has the duty of providing for the proper and adequate use of knowledge in releasing the life process into qualitative significances.

(4) *Living for a great cause.* Character is found at its highest in a life that spends itself on behalf of great causes. Not only is the inherent qualitative-ness of the stream of life the character of an individual; great character arises when life activity is spent in realizing great issues for humankind.

The mention of the name of any profoundly spiritualizing personality always brings with it the cause in which his or her life energies were spent. Lincoln: the saving of the Union; the freeing of the slave; the president in whom right makes might;—Livingston: the emancipation of Africa;—Wilson: the world safe for democracy;—Jane Addams: an opportunity for development for the weak as well as for the strong;—Frances Willard: temperate living.

The curriculum maker will, therefore, provide ways and means of stimulating the learner in worthwhile living, in furthering great human causes. Many curricular approaches seem to be unconscious of this fact that great causes are essential to great character. To be good one must be good for something. What are the fundamental issues of life around which the curriculum can be built?

Leadership will sometimes mean causing the learner to shift from a line of action which will not admit of character growth to a line that does have developmental capacity. Sometimes the stream of action is negative, as in stealing or graft. The same energy needs to be deflected into a type of activity that can be extended, built upon, and even, perhaps, become creatively valuable for society. Again the stream of action, while not negative, may be indifferent, neither hurtful nor helpful. The problem for the curriculum maker is to stimulate helpfulness in the stream of life. This may necessitate a shift of the stream. One cannot expect knowledge to mean much for positively helpful character when the stream of life itself is either negative or indifferent. Knowledge is significant when it supports activity that has significance for human welfare.

(5) *The place of leadership.* The curriculum maker needs to ponder the place of dynamic leadership in his scheme or device or program. A study of character influences in American colleges, soon to be published, discovered the central importance of vital leadership in professors. The subject taught does not seem to matter so much as does the life of the teacher. Often Bible courses are weak in character forming stimuli, while courses in chemistry or forestry are powerful stimulants to character. The difference



seems to lie in the dynamic character of the professors. Studies in boys' work have, also, brought out the importance of strong personality in the leader. Courses of study will aid; camping and hiking help; but whatever the activity, its character releasing capacity seems to depend to a very great extent upon the vitalizing influence of the leader.

This fact leads us to observe that most curriculum makers depend altogether too much upon some course, or scheme of activities, and do not sufficiently provide for a releasing leadership. Perhaps 90 per cent of a curriculum is, after all, not the course or set of activities, but the dynamic and vitalizing quality of the leader.

## PROCEDURE IN CURRICULUM CONSTRUCTION

DAVID C. COOK\*

There are five steps of procedure in constructing a curriculum of religious education: First, to determine one's objectives. Second, to survey possible sources of material and select those best suited to the purpose. Third, to arrange and prepare the materials in lesson form tentatively. Fourth, to test the arrangement, order the effectiveness of the materials thoroughly. Fifth, to revise on the basis of the best available criticism, and recast material for release. It is in the first and fourth of these steps that the curriculum maker is likely to do his least thorough work and make his most serious blunders.

### *The Determination of Objectives*

Upon the determination of one's objectives hinges all else in curriculum construction, and the objectives chosen must themselves depend upon one's conception of religion and of the manner in which people are religiously educable.

Probably much of the difficulty experienced in trying to define religion comes from an attempt to define it in the abstract. I have read many definitions of religion and agreed with most of them, but felt that all of them were inadequate and partial. For the purposes of this discussion it is best not to try to define religion but rather to describe it in a manner which will bring into the clear the elements of the religious life which are educable. One's religion is as personal as one's individuality. It has been said that religion is a way of life. This is a description of religion from the point of view of its effects. It is better for our purpose to look within the life and say that religion is that complex of inner, or spiritual, forces which exert a motor influence over thought and conduct, and determine one's way of life. Just what elements make up this complex of forces it is beyond the province of this paper to discuss in detail. It is the writer's belief that they are not found in the same power ratio in all individuals.

Among the elements making up the inner forces which we call religion, and which are susceptible of education, and which therefore it is the province of curriculum makers to consider, are these: Moral and

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spiritual discernment (or appreciation), ethical thinking, value judgments or judgments of moral and spiritual value, and right habits of choice. I have not mentioned faith because faith is itself a product of one's judgments of value. One's faith rests upon one's judgment of the meaning and value for him of the object of his faith. I have not mentioned attitudes—much discussed these days—because they are also a resultant of the complex of forces which we call religion. To be sure, one's faith and one's attitudes are of primary importance in the determination of conduct, but in a curriculum of religious education we deal with these only indirectly. We can not train faith directly. We can not educate an attitude. But we can educate the moral discernment, train the judgment to a higher appreciation of moral and spiritual values, develop the powers of ethical thinking, and create and strengthen habits of right choice; and these in turn will result in Christian faith and right attitudes. To accomplish these things is, to my mind, the objective of religious education so far as it concerns, or can be influenced by, those who prepare curriculums. The teacher may go beyond this by personal influence or friendship, but the curriculum makers can not.

The aim, then, is to prepare material in such a way that the pupil can most readily use it to achieve these objectives in his own religious education, and that the teacher may most readily assist the pupil in this.

#### *The Survey and Selection of Sources*

With one's objectives clearly in mind the next step is to survey possible sources of material and select the best. Probably no one has absolute freedom in this matter, or should have. It is necessary to be led by some considerations which are not purely pedagogical, if one is to succeed in bringing the greatest possible help to the aid of the pupil and teacher. The sphere within which materials may be selected is largely predetermined for the curriculum maker if he works in the general field, although it is conceivable that one might select a small group limited to those possessing a certain fellowship of culture and common inheritance, and thereby might obtain what he conceived to be great freedom. As a matter of fact, even in such a case, one is circumscribed by the very culture and inheritance of the group. This paper, however, is to discuss procedure in curriculum construction with reference to the preparation of materials for general use. The selection of materials must therefore be made with a view to the wide differences in education, inheritance, and environment of the groups which will use them.

The two principal sources of material for religious education are truth and life.

1. *Truth.* Truth is the norm by which life is to be lived in harmony with which one's value judgments, habits of choice, and ethical thinking are to be formed. We aim at the moral and spiritual discernment of truth on the part of the pupil, but at a discernment of it which will relate it properly to his life and conduct. The question here is, what is the best source material for the truth to be used by the curriculum maker? The answer to this question is virtually predetermined by various considerations. I believe firmly in the superiority of the Bible as a sourcebook of truth. I believe in it as containing a record of divine revelation such as no other source contains. But even if we

were to grant that there are other sourcebooks of equal or superior values, such as the writings of Confucius, we could not hope to make successful use of them in a curriculum of religious education for general use in a country whose very political institutions are founded upon the Bible. It is necessary that the source from which we derive our norms of truth shall be one recognized by teachers and recognizable by the pupil as having met the test of the human race in ages past and justified itself by its fruits. To be sure, it is not possible for the pupil to prove the teachings for himself before beginning to test and live them, any more than it is possible for him to prove simple facts which he is taught in geography or any other subject. What we need, however, is a norm of truth of the highest attestation, which the pupil may progressively test in his experience and not find wanting. The Bible is the only sourcebook which meets these requirements. Fairy tales do not, folk lore does not, public school subjects do not, life experiences do not when taken separately as a norm. There has been much muddling in this matter. All the material here mentioned may have its uses in religious education, as we shall see in a moment, but when we confuse proper use of this material by using it in the same way that Bible texts and truths are used we commit an error which amounts to a pedagogical crime.

2. *Life.* The second principal source of material for religious education is life. To be specific, it is the life of the pupil, his experiences regarded singly and collectively. And here we use the word "experience" in its larger meaning to include thoughts, motives, etc., as well as external incidents.

We accept, then, the sphere of the pupil's life on the one hand and the truths contained in the Bible on the other, as the two main sources of possible materials. But the actual experiences of the individual pupil would be manifestly impossible of inclusion in a general curriculum. The curriculum must utilize material drawn from the range of the pupil's experience and observation, of such a character as to evoke the memory of his own actual experiences, call forth individual thought in the realms of experience, or lead him to enrich his experience through aroused activity.

Moreover, when we speak of the Bible as a source we do not mean the Bible treated historically, or viewed as literature, but rather the Bible viewed as a sourcebook of the truth which is to be incorporated into the life experience of the pupil.

#### *Preparation and Arrangement of Material*

Preparation of materials will depend upon the agencies which are to cooperate in the use of the curriculum. It is necessary to say a word about this because it is getting to be a current assumption on the part of some religious educators that we should have a correlated curriculum in which the public school and Sunday school, and perhaps other agencies, should cooperate. I take it for granted that the Sunday school will be one of the agencies for which any curriculum of religious education is prepared.

So far as I know, no curriculum has been prepared, or could well be prepared, in which the public school can cooperate effectively without the surrender of the objectives of religious education outlined earlier

in this article. Admirable as it may be, a high school credit course is essentially an information course. Such a course in Bible history (for example) has as much effect on character and religious training as a similar course in American or European history taught by the same teacher—as much and no more. There is a sense, to be sure, in which the pupil derives character education from every experience he has in life; but the purpose of a religious education curriculum *per se* is not to provide such a broad experience, but rather to enable the pupil to give the highest religious and moral interpretation to his entire experience whether in public school or elsewhere. In religious education we are directly concerned with the formation of moral and spiritual judgments, and with habits of right living. These and the other features of our objective are not forwarded by courses such as lend themselves to high school credit. Religion is not a subject to be taught but an inner force to be developed. True correlation is achieved not by a correlated curriculum, but by a curriculum which helps the pupil himself to interpret and co-relate his whole life experience in terms of spiritual ideals and moral aims.

The home does have its possibilities of direct religious nurture as the public school does not. Here it has been customary in the past, and to an extent still is customary, for the home experiences to be given their proper moral and spiritual interpretation; and it is by means of the natural relationship between the older and younger members of the home that the most intimate appreciations of religious truth are set up in the mind. It is, therefore, desirable to whatever extent may be possible, that the curriculum should be so arranged as to conserve and utilize the educative influence of the family unit.

This is to be kept in mind in considering the choice of Bible texts. Practically speaking, if the curriculum is to be used in the general field it is necessary to choose between the series of lessons prepared for general use by the International Council of Religious Education. Thus far we have three series, known as the Uniform Lessons, Graded Lessons, and Group Graded Lessons. None of these is ideal for the purpose of religious education as delimited in this article. The Group Graded Lessons are as yet incomplete and are little more than a rearrangement of the Closely Graded Lessons, surrendering their pedagogy or at least surrendering the presuppositions upon which the Graded Lesson system was built. We need not, therefore, consider them here. The question fundamentally lies between Graded and Uniform Lessons.

The Graded Lessons make it impossible to provide effective curriculum materials whereby the family religious influence may be utilized, or cooperative home preparation secured, in connection with the Sunday school. Educators are more and more coming to realize that it is absolutely essential to put back upon the home the responsibility which has been taken from it, and that a curriculum bringing the home into full cooperation is much more desirable than a curriculum correlating the work of the Sunday school with any other agency. The principle of selection of the Graded Lessons is, moreover, out of accord with the conception of religious education set forth here and which the writer believes to be the true conception. A large number of the courses are information courses, and regardless of what is said in its defense,

the Graded Lesson system treats religion as something divided into subject matter, to be taught as a series of subjects, instead of viewing religion as an inner force to be developed by the activity of the pupil.

The Uniform Lessons do offer a basis for the curriculum builder to utilize the natural family unit, and to prepare materials which will encourage in every way possible the cooperative home work necessary if the influence of the home is to be properly related to the work of the Sunday school. The objection that Uniform Lesson texts for all ages are a pedagogical absurdity would hold if we were treating the Bible as a sourcebook of history, or teaching it as an informational subject, but we use the Bible as containing the norm of truth, or the fundamental and universal teachings, necessary for the development of the Christian life. The fundamental truths are as simple as they are profound. There is not one fundamental truth which can not be brought within the range of every age group found in the Sunday school. The life-materials of the curriculum, properly prepared, enable the pupils to grade teaching to the level of their personal knowledge and experience. Generally speaking, the Uniform Lessons have sought to make sure of selecting passages which would cover the fundamental Bible teachings, but the principle of their selection has been hampered by mechanical restrictions which have in some measure thwarted this aim.

Whatever the curriculum builder may think of these comments, it is a part of his procedure to decide this problem for himself and to choose lesson series, not on the basis of any school of pedagogy so much as on the basis of his objective. The materials must fit the objective as well as the pupil. The objective must not be forgotten in obeisance to a pedagogical idol.

The basic Bible texts having been chosen, the next question is that of material from life. Since the material is to spring from the experience of the pupil it will be impossible to provide this in print for general use. What is needed, therefore, is material which will enable the pupil to call up experiences, make observations, or carry out activities leading to the enrichment of his experience, all for the purpose of having him incorporate the lesson truth in his life and conduct. Only thus can actual, individual grading be achieved. Self-activity means self-grading.

Assuming that we are to strive to utilize the home group, and that the same basic texts are to be used for various ages as representative of a fundamental truth (or, teaching), our life materials will fall into two classifications:

(A.) Basic material for the purpose of applying the teaching to life in general, or bringing life and the truth together in the thought of the pupil. Since this material is to be used to stir thought, rather than to give information, it should be cast into problem form.

(B.) Age group material for the especial purpose of arousing or recalling thoughts and observations within the range of the group experience. This may be done by: (1) The use of incidents drawn from life and of a type common to the knowledge and experience of the age group that is to use them. (2) Questions leading to thought on the basic problems. These questions may be such as to recall actual individual experience, or such as to lead the pupil to seek experience as a means of verifying and applying the lesson teaching. (3) In addition,

materials should be provided suggesting best methods of pupil activity in the use of the lesson materials.

Necessarily the basic material referred to above must be of quite general applicability. At the same time it must lead to specific thought. The age-group material must be flexible and suggestive and specific all at the same time, stimulating thought and experience rather than directing them into particular grooves.

The arrangement of the material must also conform to age-group requirements. This needs little comment. By way of example we might say that material for class consideration in the Primary age group must be arranged with due regard to the fluctuation of attention characteristic of this age. In a similar manner materials for other age groups must be prepared in accordance with their special requirements.

The material must be selected and arranged for pupil activity, rather than for teacher talk. It must stimulate preparation during the week, offer a common ground for family cooperation, give the pupil every opportunity for self-expression during the class period, evoke not merely thinking but problem thinking and motor thought, and tend toward or lead to actual *voluntary* activity on the part of the pupil. The teacher must be provided with material to instruct him and enable him to stimulate all these types of activity on the part of the pupils, without hindering by any assumption of authority or otherwise.

#### *Testing the Material*

When material has been prepared for the curriculum it must be thoroughly tested with reference to its adaptability for helping the pupil: (a) to interpret life as a moral and spiritual undertaking, (b) to recognize the right as that which is morally superior, (c) to value and choose his course of conduct and form his habits of thought and life in accordance with the highest truth and for the purpose of achieving the highest moral and spiritual consequences, in the light of the Bible teaching.

The material must also be tested as to its adaptability for those who are actually to use it. The only way I know to make this test, and the way I have always done it, is to send out specimen age group lesson materials to a selected list of classes of that age group, asking them to use it in their classes, and to answer a questionnaire, enabling me to tell whether or in what particulars the material is satisfactory. The material is then revised on the basis of these criticisms from its actual use, and of other criticisms obtained from skilled educators and practical editors. This process may be repeated several times.

Too much emphasis can not be put upon the necessity of watching the material actually in use. No matter how perfect it may be as tested by pedagogical principles, if teachers of average ability can not use it successfully and the class of average members will not respond to it, the material is wrong. The other alternative which is sometimes taken is to assume that the teachers are uneducated and do not know how to handle the material furnished. My reply to this is that it is up to the curriculum maker to prepare the material so that the teacher who must actually use it will know how to handle it successfully.



*Revision of Material*

In revising material one does not necessarily accept the suggestions given by the teachers who have tested it, but he weighs the counter-criticisms against each other, studies as far as possible to discern any defects in methods of the various teachers, follows up with other questionnaires if necessary, and in every way checks and counterchecks until he is satisfied just where the fault lies and just how best to remedy it. This is a slow process, requiring months of time after the completion of the first draft of material. It sometimes requires courage and a complete reversal of one's own presuppositions in order to reshape the material in accordance with one's findings. The result may sometimes be pronounced by the glib to be unpedagogical, but if through it the objective of religious education is actually being realized, that itself is ample proof that the material is pedagogically sound.

## PROCEDURE IN CURRICULUM MAKING

PAUL H. VIETH\*

Procedure in curriculum making is the plan of action whereby a theory of the curriculum is carried over into concrete terms for use in an educational situation. If the theory is the blue-print and the resulting curriculum the completed sky-scraper, the procedure is the scaffolding, tools, and machinery whereby the raw building material is converted into the structure specified in the plans. Faithfulness and economy in carrying the specifications of the blue-print into the finished structure are the tests of the validity and quality of the procedure. Care must be taken that the procedure in building a curriculum may not be confused with the curriculum itself.

The first step in procedure in making a curriculum is the selection of objectives. These must coincide with the objectives of the educational process for which the curriculum is intended. The objectives to be achieved determine the kind of activities through which realization is to be sought. It is therefore only in the light of objectives that teaching procedures can be set in motion. Obviously, when the objective is to produce an efficient plumber, the activities, materials, methods and tests will differ widely from those intended to produce an efficient librarian. So also will the curriculum of religious education have its own peculiar activities, materials, methods and tests because it is concerned with the achievement of the objectives of religious education.

It is a curious fact that the objectives of religious education have almost always been stated in intangible generalities such as, "to produce Christian character." No fault is to be found with the general objectives except that they do not give a great deal of help in building up curriculum procedures beyond setting the general direction. The interpretation of objectives in specific terms has been left to the individual worker and consequently we find a wide variety of practice with a correspondingly wide variety of values, justified under the name of the generalized objective. Unless we maintain that the individual teacher is better able to select objectives than the expert we

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cannot leave our curriculum open to this weakness. Experience in religious education has not proven such competency on the part of teachers. Before we can plan the details of the curriculum, we must have some clear ideas in specific terms as to just what our curriculum is to do.

Objectives are desired outcomes, and must not be confused with the educational procedures through which they are to be attained. Thus, a friendly attitude toward Japanese children may be a worthy objective for a primary department, and dressing dolls for The Festival of Dolls may be an effective means of bringing about the desired end. The dressing of dolls is at once the medium in which this friendly attitude is expressed (that is, a desired objective outcome), and the means by which the character result of friendliness to Japanese children may be realized. But if the dressing of dolls is made the end instead of the means, the activity will serve no useful purpose in building world friendship.

Objectives are realized both in individual character and in the attainment of social values. While the emphasis may be now on the one, and now on the other, the two are inseparably joined. Individual Christian character needs must express itself in social activities, while participation in the realization of social values cannot but leave its effect on individual character. For example, we may center our objective in developing an honest man. His honesty is apparent only in his dealings with social situations requiring honest conduct. It is through such situations that he learns the meaning of honesty, and it is in such situations that his honesty expresses itself. On the other hand, we may center our objective in cleaning up a political situation in our community. Participation in a campaign for honesty in public office will bring about a reconstruction of their conception of honesty on the part of most participants, and thus leave a residue in the character of the individual.

One way of stating objectives is in terms of the psychological goals in securing the desired conduct. Thus we have the categories of (1) fruitful knowledge, (2) Right attitudes, (3) Skill in living.<sup>1</sup> If the specific objectives for the curriculum are to be outlined on this basis, a catalogue must be made of the knowledge elements which will help the individual to be most Christian, the attitude which the Christian should possess, the skills which should be his. Having made such a catalogue, it is comparatively easy to devise procedures whereby the several items may be made effective in the learner's conduct. As an analytical presentation of the elements involved in right conduct, this scheme has great value and it goes far beyond the old haphazard method of presenting Bible content, with the pious hope that somehow it would be effective in producing Christian character. Its fundamental weakness lies in the fact that it does not free itself from a faculty psychology. In almost every activity, knowledge, attitudes, and skills are present as integral parts of a psychological whole.

A second way of stating objectives is in terms of qualities of character which it is desired to develop. There are types of reactions to situations which have been found through the centuries of human experience to be most productive of individual and social welfare, and these have been given word-labels, as for instance "honesty," "loyalty," "reverence," "purity," and dozens of others. When an individual possesses one of these qualities, we speak of it as a "trait" of his character. A convenient way of setting forth

1. Betts, "How to Teach Religion," p. 47.

the goal of education in terms of character development is to state the traits which are most essential in Christian conduct. Two dangers are inherent in this method: *first*, that character education may deal with abstract generalities while conduct is a specific and concrete thing; *second*, that the traditional constellation of trait-actions will be handed down arbitrarily without recognition of the fact that though trait names have changed very little in two thousand years, there is need for a constant reconstruction of trait actions in a dynamic and changing society.

If a trait is defined in terms of trait-actions in actual situations which are most Christian in the light of the experience of the race and the present experience of both teacher and pupils and their interpretation of the Christian message, these dangers will be avoided. The method will then be valuable in serving to indicate the areas in which a Christian interpretation of experience may be expected to yield the most fruitful results in individual character and social righteousness.

If this approach to curriculum objectives is used, a careful study must be made to determine the traits which should become the objective of Christian education. Account must be taken of the best Christian thought as found in literature and particularly in the Christian Scriptures, as well as the best constructive thought on the problems and needs of modern life. Since there is no objective test for determining the relative value of the elements produced by this study, a measure of objectivity may be sought through consensus judgment of those who are the statesmen in religious education.

A third method which may be used in finding the objectives for a religious curriculum is that known as "activity analysis." The outcome of the application of this method is an answer, in minute terms, to the question, "What are the activities of a person who lives the Christian life most abundantly?" Life will fall into certain great areas of experience, as for instance "health," "civic activities," "recreation," etc. These experiences will break up into smaller blocks, as for instance under recreation we may have "sports," "amusements," "hobbies," etc. The analysis must be continued until concrete statements of abilities are reached, as for instance under sports: "ability to keep one's temper when fouled against," "ability to play fair in the face of defeat," etc.

The application of this method will produce an overwhelming number of specifics as objectives. It has a tendency to assume that we can tell what the outcome of a given situation should be, without giving the participants a chance to share creatively in the determination of that outcome. The best performance which the past has shown may not be the best which is possible. The use of the method in determining the objectives of religious education is on the one hand, far from satisfactory because the scope of religious education is not limited to the specifically religious activities. Religion permeates all the activities of life, and the task of religious education is to assist the learner to interpret all his experience in terms of Christian ideals. On the other hand, activity analysis is a great help in building a religious curriculum, because it does serve to indicate the areas in which Christian character needs to come to self-realization. If there be coupled with it the character trait approach, these traits will indicate the ideals under which the activities of life should come to Christian interpretation, and the religious values inherent in these activities.

A fourth method of approach is that which sees no place for specifically

stated objectives, but finds its goal in the treatment for Christian outcome of any current experience of the individual or group. It makes much of finding the pressing problems of the learner, in order that they may be solved with him in a Christian way. It maintains that participation in the Christian solution of any individual or social problem is the goal to be sought, the nature of the problem being not so important so long as an attitude and technique is evolved which will be effective in future conduct.

The emphasis which this point of view lays on present experience is a very important one. Its weakness lies in its refusal to set comprehensive goals as they may be revealed by the processes of careful research and study. Such goals are necessary if the most fruitful selection of problems and present experiences is to be made. As a matter of fact, pupils are not bristling with problems. Often they themselves are most oblivious to the greatest needs in their experience. It may be necessary for the teacher to initiate an experience through which the pupil's own needs will be revealed. A careful study of age-group experiences and social needs may reveal far more about the problems of a class than could ever be deduced from the pupils themselves. Further, not every problem and every situation can be given educational treatment, and selection there must be. If the objectives are not determined by careful processes such as are possible only with the facilities at the disposal of the curriculum maker, then they will be determined by the individual teacher by his arbitrary selection of pupil experiences for educational treatment with the consequence of a haphazard and piecemeal experience resulting. It is a confusion of objective and method which, if carried to its logical conclusion, will require an omniscient tutor for every individual pupil as an ever-ready interpreter for every experience as it arises. As has been emphasized above, too much cannot be made of the teacher's use of the present problems and experiences of the pupil, but such selection should be under the guidance of a comprehensive and specific goal. Only then can the educational process have unity and meaning.

Having determined upon some specific objectives for which the religious curriculum should be built, the next task is to find some effective means whereby this objective may be realized. Much is made in our day of purposive activity. Experience is at once the road through which educational changes may be brought about, and the medium in which the objective is realized. This experience may grow out of actual participation of the individual in some activity in social living or it may consist in imaginatively living out some situation which may be presented in history, biography or literature. Emphasis should be laid on the psychological completeness of the experience, involving elements of knowledge, attitudes and ideals, as well as specific choices and acts. It may be that now one, and now the other of these elements is dominant in the experience, but always the individual acts as a unity, and the goals cannot be effectively attained by building up these elements as separate entities with the hope that later they will be pieced together in conduct.

Whichever way the objectives of religious education may be approached, they cannot be isolated from the activities and experiences in which the pupils to be educated are coming to self-realization. Such activities constitute both the *medium* in which the objectives may come to realization and the *means* through which such realization may be attained. All experiences undoubtedly leave a residue in character, and are consequently educative.

But not all experiences have equal educative value. This coupled with the fact pointed out above that of the total activities of any given individual or group, but a small per cent can be made the object of formal educational treatment, gives rise to the need for selection. Such selection must take account of the typicality and cruciality of the situation, its richness in value for future activity, and its proper provision for a many-sided religious experience in the life of each pupil. The curriculum maker is faced definitely with the problem of determining the many-sided experiences and activities of the group for which his product is intended, and the selection for educational enrichment of those experiences which give promise of the richest results for the religious development of this group.

It may be argued at this point that the most effective way to arrive at the goal which has been set is to have the teacher make a careful study of the group which he is teaching and through an interpretation of the every day life of the members, arrive at the desired end. Why the work of a middle-man, who does not know the group which is to be educated? The present writer would go even farther and say that the task can *only* be done by such close relation to the every day life of the pupils. This, however, does not relieve the curriculum maker of his responsibility to guide the teacher in the use of available materials, including the every day experiences of pupils, in reaching the goal for which he is striving.

It follows then that the curriculum maker must make a study of typical experiences of pupils throughout the area for which the curriculum is intended. One method of making such a study is that of collecting a large number of "life situations" from this age of pupils. When this study is made more intensively of individuals or groups it generally goes under the term "case study." There are many intricacies and difficulties in this procedure, which the scope of this paper does not permit us to discuss.

Having made such a study of the lives of a group for which the curriculum is intended, the next step is to weigh these situations and select the ones which appear to be most typical and crucial for the group concerned. It will then be possible to suggest to the teachers in this curriculum how this kind of situation may be used in seeking the objective which has been set for the curriculum. It should be noted, however, that in doing this the way is opened to the danger of having the suggested type situations taught as so much subject matter, whether they be real in the lives of the pupils to which they are taught or not. The necessity of treating suggestions as a "method guide," offered as an instrument in uncovering related situations in the lives of pupils and showing suggested ways of control and enrichment, cannot be too carefully emphasized.

While effective education is impossible if divorced from the activities of living, it is a fallacy to suppose that education is possible *only* through the actual performance of the function for which guidance is sought. Professor Bobbitt<sup>2</sup> finds seven general types of activity and experience through which the pupil may achieve his goals, in addition to this actual performance of function, viz: (1) Observation, (2) Reading, (3) Oral Report, (4) Use of pictures, (5) Prolonging, repeating, and intensifying one's experiences through re-living them in thought or re-telling them to others, (6) Problem-solving or reflective thinking, and (7) Generalization.

2. Bobbitt, Franklin, "How to Make a Curriculum," pp. 45-59.



There are obviously ways in which the life situation of the pupil may be guided and enriched to a fuller life experience. These constitute the methods of the teacher. The pupil may be helped to lift his responses into more definite consciousness, to see the significance of factors in the situation that might otherwise be overlooked, to feel more keenly the satisfaction of right responses as over against the annoyance of unsatisfactory responses. A complex situation will present different points of view which discussion will help to clarify and guide into a satisfactory outcome. Through this process of cooperative effort on the part of the group, different elements in the situation will be brought to light and much data introduced into the situation before finally the plan of action is adopted. Or again, it may be that by means of a story of dramatization the situation can be personified and the Christian outcome more clearly set forth than could possibly have been done simply through the meeting of the situation itself. Or again, it may be that by setting forth what was done in similar situations through a study of biography, history and literature, the present situation will be much more clearly understood and more richly interpreted for the life of the pupil. Or yet again, by turning to the best thoughts of the philosophers and religious leaders, suggestions may be found for meeting present situations which will greatly enlarge their scope and effectiveness in life.

It is the curriculum maker's task to outline suggestive uses of the different methods as well as to suggest type situations in which they may be used. Again it should be impressed that in so doing he is not setting a stereotyped pattern to be followed but is offering a "method guide" which because of his richer experience and his available resources will be of distinctive help to the teacher. If in this method guide he can suggest several alternative approaches it will be a real help in liberating the teacher from a slavish following of the thinking of others.

It may seem to some that in our outline of procedure in curriculum making to this point we have ignored the heart of the curriculum, namely, the subject matter which should be taught. How does the treatment of subject matter relate itself to the process of curriculum building? That the place of subject matter in the process which has been described is different from that which it has traditionally held is already evident. But it does not follow from this that subject matter in this procedure is less important than it has been in the past.

Let us first ask the question, "What is subject matter?" Professor Bower<sup>3</sup>, defines it as follows, "Subject matter consists of three elements—the elements in the situation itself, the past experience of the learner, and the cumulative experience of the race." This definition gives us some clue as to the place of subject matter in the curriculum. Subject matter, or organized knowledge, comes into being by growing out of a situation or an experience. For example: a problem confronts an individual or a group. Some solution must be found. Various attempts are made at solution and eventually the right solution is discovered. This enters as new knowledge into the race experience and becomes a guide in meeting similar future situations. Or again, an experience comes to an individual or a group. It does not fit into the complex of previous experience. An interpretation of the new experience is formulated and thus adds a contribution to organized knowledge.

3. W. C. Bower, "Curriculum of Religious Education," page 194.

But subject matter, to be of value, must re-enter experience as guidance and control. For example: An individual or group is faced with a situation. Some solution to the situation must be found. A study is made of what may possibly be done. This will include a study of the various elements in the situation which may cast light upon the outcome, a review of the past experience of the individual or the group, a survey of the storehouse of the race to discover whether light may be cast on the present problem by past experience with similar situations. In the light of these data, a line of action is mapped out.

This use of subject-matter will perhaps help make clearer the idea of guidance and enrichment. It is not always possible to follow this process of drawing on all available subject matter. It is, however, the function of education to introduce the learner to the largest possible use of subject matter in his process of living. This subject matter which has grown out of the experience of life fulfills its function when it re-enters this process and serves to guide a new generation to an ever higher mode of life.

Procedure in curriculum making must provide for making available in some organized form the subject matter which bears upon the educational situations which are to be used in the attainment of the objectives of religious education. Most of the suggestions of available materials will deal with organized subject matter in the form of recorded race experience, though the method guide may also include some help in showing how the unrecorded subject matter which is present in the past experience of the learner and teacher can be brought into play on the new problem. All life experience, past and present, is the field in which subject-matter lies. The Bible will stand on its own merits as the greatest source of recorded religious experience. Selection will be determined by the aims—what will be most fruitful in giving guidance in the pupil activities selected for the curriculum. Here again it should be carefully noted that it is the function of the curriculum maker to open the vast storehouse of race experience for the use of the teacher and make it as available as possible—not to specify minutely the chapter, page, and paragraph of that which is to be used. If the teacher is to do a piece of creative work he must be given a range of freedom in the selection and use of subject matter.

There is another service which the teacher has a right to expect of the curriculum maker and which therefore becomes a part of his procedure, namely, the establishment of the validity of the suggested curriculum for the attainment of the desired objectives. This involves experimentation and testing of results. Such experimentation may be carried on in normal situations or in experimental centers, though if in the latter, care must be taken that the experimental center offers a parallel situation to the one in which the material is eventually to be used. Such a process of experimentation will form the basis for the most careful revision of the curriculum. This is not to imply that the user of the curriculum is to be relieved of all responsibility for testing to determine its effectiveness in his own particular group. Nor does it mean that a curriculum will ever come to the point where it will no longer need progressive revision. But such experimentation and testing falls to the lot of the curriculum maker as a necessary part of the procedure in the original setting-up of the curriculum.

Procedure in curriculum making must also take account of the institutions for which the curriculum is intended. It is a case of simple mathe-

matics to determine the amount of time which will actually be available for the use of the proposed curriculum. Whether this available amount of time is sufficient for accomplishing the objectives which are set for the curriculum does not enter into the question. The work outlined must fit the time available, and it is simply a part of practical procedure to take this into account. Furthermore, curriculum making procedure must also take into account the elimination of pupils from the school. Assuming that there are certain elements of the curriculum which are more important than others, care must be taken that as many of these elements are introduced at the point where the greatest number of pupils will gain the benefit of them, consistent with maturity to grapple with the elements involved. For example, the church educational program is coming increasingly to include Sunday, week-day, and vacation church schools, as well as boys' and girls' clubs, societies, and activities. But the great bulk of the enrollment is still in the Sunday School. According to the Indiana Survey, the peak of Sunday School enrollment comes at the age of twelve. There is a slow building up to this peak, and a rapid falling away after it, until at the end of the Junior High School period, but 66 per cent of this peak enrollment still remains. If there are certain essentials which are to be covered with the greatest number of pupils, they will need to fall in the Sunday School curriculum before the end of the Junior High School period. Some churches, however, have a more vigorous program in one or the other phases of their educational work than in the Sunday School. If the curriculum can be made sufficiently flexible to permit a shifting of these essentials to these phases, it will be a distinct advantage.

Finally, the question needs to be faced of the form in which the curriculum is to be made available for use. If it consists of a given amount of selected materials which are to be covered in a given amount of time it will no doubt add dignity to the curriculum to have it presented in the form of an attractively bound textbook. On the other hand, if the subject matter of the curriculum is thought of as variable and adaptable to local situations, there will be a greater leaning to loose leaf materials, courses of study, method guides, than to a limited textbook presentation. Subject-matter will appear more in the form of reference to source materials than as a closed canon bound between the covers of one book. This problem again must be faced in terms of objectives, and that form of curriculum adopted which is most likely to help the teacher in attaining the desired goal. In such helps for the teacher, it is just as necessary to save him from the temptation of falling into an easy routine as to help him to achieve real creative work by making him a part in the process of curriculum building. It cannot be too much stressed in a discussion of the procedures of curriculum building that constant thought must be given to ways and means of making the teacher an important factor in the task.

Whether or not these steps in procedure are right and have been properly taken will depend on the success with which they serve to produce an instrument which will serve to attain the goals of religious education. Professor Bobbitt has pointed out that educational science is but "refined common sense." Procedure in curriculum making is a refined common sense way of using the best that we know in educational science for the effective production of the ends of education.

# OBJECTIVES IN BUILDING CURRICULA FOR WEEK-DAY RELIGIOUS EDUCATION

N. F. FORSYTH\*

By "curriculum" we mean the course of study taught under somewhat controlled conditions. This course of study may be textual, or it may be a series of activities whose conscious purpose is the arrival at definite goals. Treatment of the subject naturally divides into two parts: (1) What objectives should guide in *selecting a curriculum* for week-day religious education, and (2) What objectives should guide in *forming new curricula* for week-day schools. We shall consider them in order.

## I

### *What objectives should guide in selecting a curriculum for week-day religious education*

Objectives which control in selecting a curriculum depend on what is conceived to be the task of the week-day school. There is no little variety of opinion here. Some of the major goals sought by already established week-day schools are the following:

1. *Bible study.* The goals of a curriculum are those which the materials and methods used undertake to accomplish. Judged by this standard, a number of curricula which are said to be different actually have as their objective study of the Bible. Their content is largely biblical, although the selections chosen sometimes have small, if any, determinable relation to conduct. Besides these, there are others which are frankly centered about the Bible.

2. *The church.* Some believe that men approach God best as they approach him through the church. Hence the emphasis of a few week-day curricula on the development of churchmen.

3. *Religious individuals.* There is a tendency to accept the judgment that no goal short of God-centered, abundant life, with its manifold implications, can ever constitute an adequate governing principle for organizing the week-day curriculum, although there is, at present, no week-day curriculum whose practice squares with this theory. Great hope should be ours, however, because the implications of the theory are being more completely understood. Much experimentation will be necessary to produce a curriculum centered about the "abundant life."

There are, besides these main objectives, certain institutional goals of which workers in week-day schools are conscious:

1. *To supplement the Sunday school.* Educators quite generally believe that the amount of time used now by Sunday schools, or any part of Sunday that may be used in these expanded programs, will not provide enough time to attain the objectives already being set for religious education. Hence the necessity for schools which meet during the week. Another equally valid reason for supplementing the *Sunday* school is that the rate of forgetting is great where the interval between instruction periods is seven days. The inter-church week-day program undertakes to supplement Sun-

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day instruction in general materials of religion acceptable in all denominations, and provides that distinctively denominational instruction shall be given in the respective Sunday schools. Denominational week-day schools also supplement the work of the Sunday school.

2. *To supplement the public school.* In the American democratic experiment the constitution guarantees to all that church and state shall always be separate, and that every man may enjoy complete religious liberty. Hence the state may not legally teach religion. And yet public educators are first to insist on the relative barrenness of an education which does not include religious controls. Clearly the public school program needs to be supplemented. In proportion as the week-day program proceeds with high educational standards, and as it reaches a considerable percentage of the whole school population, it may be thought of as supplementing the public school and thus helping to develop an American system of education which respects the separation of church and state as well as religious liberty, at the same time that the *four R's*, not three, make their full contribution to the growth of children.

3. *To achieve social control, or the kingdom of God.* The degree of success which attends religious instruction, handicapped as it is in many ways, gives hope. In some lives religious instruction functions. It gives us outstanding patterns and examples—glimpses of what may be. The ideals of religion offer the chief hope for the social order. The need for controlled lives will constantly increase as man extends his conquests through scientific discovery and more effectively organized exploitation. Social control can, probably, be accomplished only in terms of individual controls.

Besides these rather generalized objectives are a multitude of detailed goals made necessary by the demands of genetic psychology and pedagogy. Those which actually guide in the selection of the week-day curriculum depend on the motive of the individuals who organize the schools. Ordinarily they compare existing curricula which may serve the purpose, and select that which gives most promise of carrying out their judgment. Sometimes denominational boards develop week-day curricula and advise local directors to use them.

Some, who are not satisfied with existing material, undertake to build their own lessons, either on a textual or project basis. Experiments of competent lesson makers among them are making substantial contributions to this new field, and give promise of greatly improving the educational work of the church. Unfortunately the contribution of this new week-day enterprise is threatened by denominational interests. The curriculum should be developed, not on a narrowly denominational, but on a broadly interchurch basis,—unless, of course, we as denominationalists are trying to establish different kingdoms of God, or unless the children with whom we deal are inherently different.

The curriculum is selected now from a number of very imperfect courses in the field, issued by denominational boards or by publishing houses. The week-day school idea developed rapidly, and schools needed lesson materials. Organizations which make curricula for local church schools were accustomed to think in terms of unrelated courses of study, and they were not concerned particularly when another unrelated course of study developed for the week-day school. We need badly *one coordinated curriculum* for all departments of a local church school.



This raises real problems for the week-day program. We are all clear that the week-day program should be supplemental. It is, to some degree. One is considerably perplexed, however, when one faces the problem—supplemental to what? We shall never be able to select a week-day curriculum satisfactorily, until the entire local church has a related program for religious education, of which the week-day program is an integral part, with a recognized function. Until such a program is developed, which will challenge the devotion of multitudes not now interested because of the present chaotic situation, there is but slight hope that religious education will become a weighty factor in social control.

No adequate remedy can be applied until a related curriculum has been developed for every religious education need the church will undertake to meet. The Sunday school, the week-day school, the vacation school, the missionary education enterprises, the so-called expressional agencies of the church ought to cooperate in developing a single curriculum in which these different functions would receive proper emphasis. Under such an arrangement, the agencies now carrying on instruction would decide which were best fitted to carry forward the functions needing attention. Thus, some responsibilities would be delegated to the Sunday school, others to the week-day school, others to young people's classes, and a curriculum could be devised for each function which each agency would undertake to carry out.

In view of the fact that the most significant concepts of religion are common to all denominations, it would seem that a common curriculum would be possible at every point, except where specifically denominational emphasis was needed. This could be given as an integral part of the course, but supplementally.

Some of the functions which such week-day schools might be expected to fulfill would be:

1. To give such instruction in materials and practice of worship that companionship with God would be real, and that personal and collective worship would be natural and meaningful.

2. To give the individual pupil such information, biblical and otherwise, and so help him interpret it, that God would come to be central in his thought and judgment. Thus, as he thinks of the little wild folk in the fields, the beauties of nature, the recurring seasons with their bounty, the stars, and the myriad of other facts about God's world, the child would frequently restate God in his consciousness.

3. To provide instruction and practice in the fundamental personal courtesies and moralities practiced by Jesus. These are vitally necessary to any real success in the child's life; and are not less important in American social experience.

4. To make it possible for the pupil to become favorably acquainted with, and help interpret and relate himself in a friendly way to, such fundamental social institutions as the home, the church and Sunday school, the school, the city, and other national groups. Later this acquaintance should extend to such significant relationships as those of industry, politics, and civic righteousness, and to the establishment and maintenance of a home.

5. To open such doors as will lead pupils to appreciate the origin, development, and achievements of the church; the heroic personalities of the church; great missionary adventures; the church's temperance crusade; international friendliness.

These appear on the surface to be important needs which religious education should strive to meet. Ultimate objectives, however, ought to be selected only after the most exhaustive study, and objectively, if possible, rather than by personal opinion. While the functions mentioned have been split up, they are still generalized and must be detailed to take into account genetic demands. That such common values taught by week-day classes would be significant is suggested by the following reports of a teacher in the first grade:

*November.* Enrollment 34. Percentage of attendance 94. The children have learned a number of songs and seem to like best those which sound like church music. A number of children thought out their own "thank you" prayers and prayed during the worship program. Two little boys wanted to fight, but told me they had decided to be friends, because God liked boys who were kind. A little girl told a lie but confessed later, saying that "God inside of her" made her tell the truth. A number of children noticed the pretty days God had sent during November. They say, "We are too young to do much service, except to help our mothers all we can."

*December.* Enrollment 38. Percent of attendance 90. During December we learned the Christmas spirit of giving with love, and of giving yourself when you give. We hope to begin the new year with "obedience" for our theme. This is a virtue which seems sadly neglected in our children.

*January.* Enrollment 34. Percent of attendance 94. The children respond more readily when "thank you" prayers are called for. Several children asked to lead in these little prayers. In the beginning only 7 children volunteered to tell the review stories. Now, only six have not yet responded without being urged. Special emphasis has been laid upon reverence in church and at home, and on respect for those who are older. Especially have we emphasized reverence during prayer. They seem more thoughtful of one another and very often you hear a little boy who has been unusually rough in his play, tell his little partners he is sorry and will try to play better. They are now saying, "We intend to be good Americans next month."

*February.* Enrollment 33. Percent of attendance 96. The children seem very eager to retell stories, especially those from the Bible. If we should let them tell all they want to, we could keep them interested for hours, it seems. This is February and good Americans are being trained. During school, I thoughtlessly put a naughty boy's name under the flag. Immediately the children said it should be taken away and put in another corner. No boy who was naughty and disobedient was a good American. They now say, "Good American citizens do not throw paper or orange peelings on the sidewalks or on the playgrounds. We are learning what a real American citizen should be. We are going to try to be clean in speech, especially next month."

Another incident: A father said to a religious education teacher: "I want to thank you for what you have done for my boy. Before he attended your class, he was afraid and would not go into the dark alone. One night, we noticed he went alone into the kitchen, upstairs, anywhere, without our saying anything to him. When asked why it was he said, 'I am not afraid; God is my Father and he goes with me.'" The boy had discovered a companion. The father continued, "We are an ordinary family, no better, no worse, than the ordinary run of folk, but we have not been accustomed to thank God for our food. Last Thanksgiving, we sat down to our heavily laden table and were about to eat when my boy asked, 'Aren't we going to thank God for

this?' I flushed and said, 'Why, yes, you ask the blessing.' The boy did. We haven't missed thanking God since. I want to thank you for what you have done for my boy." He might have added, "and for my entire family."

These two illustrations suggest that interdenominational week-day classes can successfully teach common elements of religion. Each Sunday school may then cooperate by teaching such denominational values as cannot be taught in the united group.

## II

### *What objectives should guide in forming new curricula for week-day schools*

1. The week-day curriculum that is to be should develop only in determinable relationship with every other religious education agency in the local church school. This has been presented at length in the preceding section, and will not need elaboration here.

2. Largest usefulness presupposes inter-church cooperation at points where such cooperation can better teach common values. This would leave the relatively subordinate denominational emphases to be cared for supplementally, but in definite relationship to the entire scheme.

3. Modern discoveries of genetic psychology and pedagogy demand a carefully graded curriculum.

4. Today's need is for a curriculum which will have as its general dominant objective the development of abundant God-centered lives, capable of right social living.

5. Detailed objectives should be discovered by experimentation, not by personal opinion. Techniques must be developed to determine more accurately the child's present capacities and needs in relation to probable future social and vocational demands; and to the immediate and ultimate goals which should guide in shaping these objectives.

6. Demands made upon one generation differ from those made upon another. It is necessary to determine what modifications should be made in the curriculum to provide for changed demands made upon life.

7. Nor are religious concepts static. Accepted judgments of God, standards of behavior, and other religious values change from time to time. Techniques should be devised to determine what present religious judgments should be taught children. Only in this way can religious education be prevented from becoming fixed and out of touch with social needs. Religious education must be fresh and ever awake to need.

8. In view of the fact that there is such close relationship between curriculum and method in religious education, curriculum builders will need to know methods before they can build correctly. At the present time, techniques have not been perfected for determining the relative effectiveness of different religious education methods. Perhaps McCall, in *How to Experiment in Education*, suggests methods which, with proper modification, will enable us to determine how much better one method is than another. Large progress in the development of new curricula awaits the development of techniques and technicians who will remove guess work from curriculum building and use results of experimental method.

## PRINCIPLES OF CURRICULUM TESTING

### How May the Curriculum Be Tested for Purposes of Measuring Achievement and for Purposes of Reconstruction?

C. E. RUGH\*

*General Principle:* Any intelligible and workable program of tests and measurements must be constructed in the terms of the kind and number of units used in constructing the curriculum. This principle is so fundamental and so difficult of application that perhaps the best that can be done at this stage of evolution of educational measurements is to discuss and illustrate the principle and its application. Since there is no particular set curriculum under discussion, about all that can be done is to hypothecate some principles to be employed in curriculum construction, and then to suggest some of the possible applications of the general principle.

#### *Why a Curriculum?*

The curriculum is constructed in the interests of making the educative procedure as economic, as efficient and as complete as possible.

The nature and function of the curriculum is to be determined by the nature and function of the school. The nature and function of the school is determined by the nature and function of education.

For purposes of this paper, education is defined as "the *procedure* by which *personality* and *social progress* is achieved."

1. The term *procedure* is used because some of the factors involved may be directed and controlled by means of personal purposes.

2. The term *personality* is used because no lesser term can be found to express the richness and fullness of the abilities and possibilities to be found in persons.

3. *Social progress* is used as expressing the correlative development concomitant to the achievement of enriched personality. Social progress is the objective, situational aspect of education which provides the occasions as well as the means for expressing and exercising personality.

4. The term "is" is used rather than "are" because the achievement is correlative. Personality and social progress are "unrestricted concomitants," to use Lloyd Morgan's apt phrase.

5. The term *achievement* is used because both the individual and the group *may, can, must* and *do* assume some responsibility for the procedure and outcomes.

#### *What Is the School?*

The school is the social institution constituted to make the educational procedure as economic, as efficient and as complete as possible. The great success of scientific management and the very great emphasis upon school machinery has almost hidden any recognition of the spiritual nature of the school.

Many educators forget, if they ever knew, that the school as an educational institution arises in the will of the pupils. Those readers who have been spoiled by accepting the radical behaviorists' psychology and who cannot, therefore, understand the term *will*, may use "intentions." If a child does

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not *will* or *intend* to attend school and give attention to a set of directions and controls organized into a program, that child is not a pupil. He is not *at* or *in* school. Stated positively, a child becomes a pupil (disciple) by voluntarily placing himself under the direction and control of the teacher (master).

The teacher or master or authority wills the good of the pupil in that particular unit of the procedure in which the teacher is a master or an authority. Theoretically, the teacher is *in* authority over a pupil in some unit of procedure because the teacher has mastered that unit and is recognized as *an* authority.

The teacher and pupil as correlative agents in a social procedure give attention to a particular unit or "behavior segment." In general, this unit is a subject of discourse. This unit of discourse or discussion may be the unit of the curriculum. The curriculum is, therefore, essentially the organization of the behavior segments or units employed as subjects of discourse.

The curriculum involves three kinds of principles:

1. The principles involved in the formulation of the objectives;
2. The principles involved in the sequence and organization of the units (lessons) in the curriculum;
3. The principles involved in determining the relative values (e. g. "time allotment") and completeness.

The school program assigns the pupil to a particular curriculum unit at a particular place at a set time under the direction of this particular teacher who wills that pupil's good in that particular behavior segment or lesson.

#### *Diagram of the School*

- I. Personal factors
  1. The pupil willing or intending to attend and give attention to the directions and control of the—
  2. Teacher who wills or intends the good behavior of the pupil in the—
  3. Subject of discourse.
- II. Impersonal factors
  1. Equipment—plant—supplies
  2. Curriculum, as formulated
  3. Program

#### *Testing Pupils and Teachers for Discovery of Achievements in the Curriculum*

1. If the formulated objective provided that the pupils should "learn" or "know," say, the Ten Commandments, the tests and measurements for this unit will be determined by the meaning attached to the terms, "learn" and "know." Suppose, for purposes of illustration, these terms are thought to mean "ability to reproduce." At one level in the curriculum, the reproduction might be oral, at another written. The tests and measurements would vary accordingly. The tests and measurements for such a curriculum requirement will be comparatively simple and easily administered. The pupils might be requested to reproduce the Ten Commandments. If the tester were very mathematically inclined, and had any statistical conscience, he might assign a number corresponding to the number of words in each commandment. If he were not too conscientious about the exact words and the exact number, the scoring might be comparatively easy. Such a scheme could be



standardized and all the kinds of statistical tricks might be applied. Under these circumstances, it would be easy to compare pupil with pupil, or class with class, or school with school.

2. If the curricular formulation of objectives suggested that the pupils should understand the meaning of the Ten Commandments, and suppose that the formulation was that of some fundamentalist who insisted upon the formulation providing authoritative statements, say, from the catechism, then the principles and procedure of testing and measuring, outlined above, will merely extend to two kinds of units: the Ten Commandments, and the meaning of the Ten Commandments. In this case, there is a new possibility of correlations. But the same problems of norms and standards and deviations and distributions are involved.

3. If the curriculum makers proposed definitions of what is meant by understanding the meaning of the Ten Commandments, then a new factor is introduced—the theory of knowledge and of understanding is involved. Under these circumstances, the testers have access to what is called the “new” kind of examinations,—“completion tests,” “true-false,” “multiple choice,” etc. A number of different and difficult problems arise under these circumstances. If the “true-false” method is used and only one false statement is employed, as has occurred, then the pupil has one chance out of two of guessing the right answer. If the ingenious, conscientious tester proposes two or three or four wrong answers, this scheme reduces the chances for guessing correctly. A very clever scheme has been invented of requiring a second set of answers based upon the answer given in the true-false battery. This eliminates somewhat the possibility of correct answers by guessing and multiplies the chances of correct scoring.

4. Suppose that the curriculum proposes that the teacher should teach the *keeping* of the Ten Commandments, now a new situation has arisen. About all that can be done under these circumstances is to “examine” the teacher to find out what he has done and is doing to carry out the provisions that they teach in the keeping of the Commandments. There arises here the question of whether curriculum makers have any right to impose such duties on teachers.

#### *Use of Tests and Measurements for Purposes of Curriculum Reconstruction*

Assuming that the curriculum can be tested, then three possible changes arise:

1. The elimination of proposed units, or the admission of new units
2. The replacing of the proposed units, or the rearrangement in time allotment
3. Modification of the units either in form or content.

The measurement of a particular curriculum might show a high score and yet reconstruction might be imperative. The achievement might be at too great an expense of time. The units might be placed out of the right relation to the interests and abilities of the learners. It is perfectly evident that in a genuine educational situation it is just as important to test and measure the teachers as it is to examine the pupils. This demand introduces a new set of problems for the measurer. It is perfectly evident to those who are working upon this great educational problem that the curriculum making and program of testing and measuring are correlative problems and that each is in turn a check upon the other. Until we know more about the nature of

belief, knowledge, and conduct, and their relations, and until we know more about the function and use of language in relation to these aspects of experience, it is impossible to construct either curricula or programs of measurements that will satisfy the genuine requirements of statistical treatment. Here we come face to face with the very annoying problem as to the nature and function, not only of education in general, but of religious education in particular. If curriculum makers insist on their right to limit their work to the prescription and distribution of units of subject matter for instruction, then the problem of tests and measurements is comparatively easy, or at least possible.

If the church school is concerned in a program of *instruction ABOUT religion*, then these schools may imitate the public schools. If church schools are concerned in *educating persons in religion*, then they face an entirely different kind of problem. In this latter case, they may become leaders rather than followers in genuine education. The freedom of the Sunday school teacher to use any and every kind of educational material available, might be used to exhibit education at its best.

If I had more time to be an "armchair" or laboratory theorizer about education,—and I confess to such a desire at times—perhaps I would be more impressed with the logical and scientific discussions about curriculum construction, and more enthusiastic about the importance of the curriculum, and might have more faith in educational tests and measurements as now administered. But I am a busy operative in a going concern in which there are some 1,400 pupils and about 100 officers and teachers, and some 150 graduate students practicing. Under these circumstances, I observe, day by day, that the curriculum is important but that it operates through teachers and pupils, and I am reminded over and over that they are persons—that is, in current terms, there are both subjective and objective factors involved. The "itching for objectivity" is somewhat contagious and I am sure in some cases it has become a disease.

In conclusion I desire to indicate an increasing conviction that life is not to be explained in terms of the non-living; that mind is not to be explained by reducing it to a complex of mindless things. Good morality is not a complex of immoral factors. Religion is not explained by reducing it to unreligious terms. The testing and measurement problem applied to human beings must learn to distinguish between additive aggregates and integral entities.

The proposals to test religious experience are not new. (Math. 7:16-20.) In the Sermon on the Mount, Jesus proposed that "By their fruits ye shall know them." And in Math. 13:23, the parable of the sower, he said that "he that received seed into the good ground is he that heareth the word and understandeth it, but also beareth fruit and bringeth forth fruit." In this the great Teacher makes perfectly clear that he is dealing with spiritual matters, and as usual, this proposal to test religion by fruit is most suggestive. It raises the interesting question as to when and how such tests may be made. It is perfectly clear that tests of the fruits of the spirit cannot be made in the blossom stage. Those who would construct a scheme of tests and measurements for things of the spirit might consult: Math. 13:8-23—Rom. 6:21-22—Gal. 5:22-23—Phil. 1:11; 4:17—Col. 1:10—Heb. 13:15—Jas. 4:17-18—Eph. 5:9.

# TESTING THE COMPREHENSION DIFFICULTY OF CURRICULAR MATERIALS

S. P. FRANKLIN\*

One of the fundamental considerations in building a course of study is the comprehension difficulty of materials used. Present day curricula are arranged according to certain psychological theories and principles which have a very limited experimental basis. Much research is needed in this field and as one gives thought to it, the procedure seems to be: first, the discovery of the most reliable and practical methods of testing; and second, a wide application of these methods to subject matter.

The purpose of the following study is to describe the procedure and to give the results of some methods used in attempting to determine the relative comprehension difficulty of some of the precepts and parables of Jesus.†

Eighteen precepts and eight parables were used. Each precept was stated in three different test forms for the purpose of giving three different checks upon the same material and of seeing to what extent, if any, these three methods agreed in ranking the precepts in order of difficulty. Three precepts are given to illustrate the three methods.

## METHOD I

Do unto others as you would have them do unto you, means

1. We should always treat others as they treat us.
2. Treat people as you like to have them treat you.
3. We should always do what others ask us to do.

He who does not take up his cross and come after me cannot be my disciple, means

1. A follower of God cannot be happy.
2. Those who have the hardest time do most for God.
3. A follower of God must be willing to sacrifice for him.

If the blind lead the blind both will fall into the ditch, means

1. Blind people should never walk together.
2. The blind should stay away from ditches.
3. The ignorant should be led by those who know.

## METHOD II

Do unto others as you would have them do unto you, means that if you want others to be kind to you

ask them to be kind to you.  
let them alone.  
do good to them.

He who does not take up his cross and come after me cannot be my disciple, means that if we follow God we must be willing to

bear hardships.  
love our friends.  
receive God's blessings.

If the blind lead the blind both will fall into the ditch, means that those who do not know should be led by those who

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†A fuller treatment of this subject may be found in a doctoral dissertation by the author, soon to be published at Iowa State University.

live with them.  
like to lead.  
are wise.

### METHOD III

#### (Sayings)

- ( ) Do unto others as you would have them do unto you.
- ( ) He who does not take up his cross and come after me cannot be my disciple.
- ( ) If the blind lead the blind both will fall into the ditch.

#### (Statements explaining sayings)

- 1. Others will always know what we should do for them.
- 2. He who would follow God must be willing to sacrifice.
- 3. The blind should be led by those who like to lead.
- 4. You should love your neighbor as you do yourself.
- 5. The path of ignorance leads to destruction.
- 6. He who follows God will always have a hard time.

The instructions for Methods I and II were to read each saying carefully and put a cross before the best answer. In Method III the pupil was instructed to read the first saying in the group of three, then read the group of statements below, find the one statement which best explains the meaning of that saying and put its number in the parenthesis before the saying; then check the other two sayings in the same way.

The parables used were: the two foundations, the sower, the widow's mite, the rich fool, the good samaritan, the prodigal son, the pharisee and the publican, and the talents. The questions following the first four parables were arranged in the same manner as Method I. The others were followed by questions to be answered YES or NO. Two questions were asked concerning each idea, one expressing the positive side, and the other the negative. This serves as a double check upon the pupil's interpretation, and reduces the element of chance. To illustrate: in the story of the good samaritan, questions 1 and 4 are concerning one's attitude toward those in need; 2 and 6, toward those of another country; and 3 and 5, toward one's enemies. The following questions were used with the parables of the sower, the two foundations and the good samaritan.

#### THE TWO FOUNDATIONS

- 1. Sand is not good to build a house upon because
  - 1. It is ugly.
  - 2. It shifts easily.
  - 3. It is hard to get.
- 2. Rock is a good foundation for a house because
  - 1. It looks well.
  - 2. It is heavy.
  - 3. It is strong and lasting.
- 3. In this story what does the sand represent in our lives?
  - 1. Bad deeds.
  - 2. Our childhood experiences.
  - 3. The way others talk about us.
- 4. In this story what does the rock represent in our lives?
  - 1. The hard times we have.
  - 2. Good thoughts and deeds.

3. What others think of us.
5. In this story what do the rains, floods and winds represent in our lives?
  1. Exciting experiences.
  2. Temptations and hardships.
  3. The climate we live in.

#### THE SOWER

1. In this story people who have hearts like "hard paths" are those who
  1. Will not accept the truth.
  2. Are strong and stand against evil.
  3. Have hard work to do.
2. In this story people who have hearts like "rocky ground" are those who
  1. Build their lives on a solid foundation.
  2. Always talk about their hard times.
  3. Start well in life but do not remain faithful.
3. In this story people who have hearts like "thorny and weedy ground" are those who
  1. Have more than they can do.
  2. Let the evil in their lives drive out the good.
  3. Do the best they know how.
4. In this story people who have hearts like the "good soil" are those who
  1. Never make any mistakes.
  2. Accept the truth and live it.
  3. Do not need help from others.

#### THE GOOD SAMARITAN

1. Does this story show that if we find a person in need we should let someone else help him?.....YES NO
2. Does this story show that we should be friends to those who do not like us?.....YES NO
3. Does this story show that we should help only those of our own country? .....YES NO
4. Does this story show that if we find a person in need we should take care of him?.....YES NO
5. Does this story show that we should do good to those of another country? .....YES NO
6. Does this story show that we should have nothing to do with those who hate us?.....YES NO

The test material was presented a number of times in mimeograph form to a group of about twenty graduate students at the State University of Iowa. Criticisms were offered and revisions were made until approved by this group. It was then printed and in its final form made a twelve-page test. Some of the parables were shortened and the language simplified. Every effort was made to keep it from being a measure of vocabulary proficiency by using the simplest words, and, when necessary, by inserting brief definitions of the more difficult words.

The test was given to about 800 public school children, grades four to twelve, in four towns in Indiana. A special effort was made to insure that all the children clearly understood what they were to do and all were given as much time as they wished in filling out the blanks. The parables were read aloud by the examiner to grades four to eight and they were then asked to read them for themselves. The children in these grades were given two sit-



tings to complete the test, while grades nine to twelve completed it at one sitting.

The pupils were grouped according to mental ages determined by the Terman and Haggerty mental tests. The groups ranged from mental age eight to sixteen. The pupil's score on the sayings of Jesus was the number of questions answered correctly, the total correct score being 89. The correlation of the comprehension test scores with mental age was calculated by the usual Pearson product moment method<sup>1</sup> and found to be .78, the probable error being .01.

The reliability with which the test shows that those precepts and parables which were easy for one age remained so for other ages and those which were difficult for one age were likewise difficult for others, was determined by correlating the percent of correct responses in a certain mental age with the percent of correct responses in other mental ages. In the case of the precepts, correlations were made for each of the three methods taken separately, because they are made up of the same material. This allowed only eighteen cases. There are thirty-five questions on the parables. Because of the limited number of cases, Spearman's rank method<sup>2</sup>  $1 - 6SD^2$  was used in cal-

$$r = \frac{1 - 6SD^2}{N(N-1)}$$

culating these correlations. They range from .64 to .96, which are from 7 to 47 times as large as their probable errors. These high correlations indicate that the test was not loosely thrown together, and that, if the precepts and parables are considered under a single method, those which were easy for one year remain easy and those which were difficult for one year remain difficult for other years.

There is a very marked increment in the total test scores at mental ages 12 and 13, being about one-half of the total increase from mental ages 8 to 16 inclusive. When classified according to chronological age, this marked increment occurs at year 12 for the girls and at 13 for the boys. In each case the increase within the period of a single year is about one-third of the total increase of all years.

The three methods used for the precepts vary in difficulty. Method I is the easiest, Method II is second, and Method III is the most difficult. In the first method the pupil must keep in mind the precept and select the best answer out of three. In the second method the precept, the statement following it, and its three different endings must be held in mind making three steps in the process. In the third method the pupil selects one answer out of six for the first precept, one out of five for the second, and one out of four for the third, the three remaining answers being incorrect if the others are checked correctly. This process is rather complicated, and consequently, proved to be very difficult for young children. It is not only complicated and difficult, but has a fundamental weakness when applied to the sayings of Jesus. Many of the sayings deal with different phases of the same teaching. It is, therefore, almost impossible to state correct answers which can be distinguished when used together. For an illustration, the statement, "Kindness will be rewarded with kindness," was supposed to apply to the precept, "Blessed are the merciful for they shall receive mercy." This was also marked by many children as applying to another precept in the same group,

1. Kelly, T. L., *Statistical Method*, pp. 191-193.

2. Rugg, H. O., *Statistical Method Applied to Education*, pp. 283-291.

"Seek first to do God's will and your needs will be added unto you." Precepts, therefore, should be tested separately, unless they can be grouped in such a way as not to resemble each other in meaning. Methods I and II reached the score of 95% correct and Method III, 90% correct at mental age 16.

One of the important questions in such a study is the extent to which the three different methods agreed in ranking the precepts in order of their difficulty from 1 to 18. Because of the limited number of cases, Spearman's rank method of calculating correlations was used. The correlations of each of Methods I and II with Method III were either negative or so small as to be insignificant. Two possible reasons for this lack of correlation might be given. In the first place, Method III is from three to five years more difficult than the other two. To illustrate, the percent of right responses at year eight for Method I was 50% and for Method III, 20%. At year 12 Method I was 76% and Method III, 46%. This makes the element of chance scoring much greater in the third method than in the first. In the second place, as pointed out before, Method III has a fundamental weakness when applied to the sayings of Jesus, and consequently, some of the precepts were not fairly tested. These irregularities should be pointed out, but in no sense should it be concluded that if these two factors were remedied a significant correlation would exist. The correlation of Method I with Method III is .52 with a probable error of .12. This was figured from the average percent of correct responses to each precept for years 8 to 12. For the upper years the answers are nearly all marked correctly and the correlation decreases because of a lack of distribution of scores. The correlation of these two methods is not sufficiently high to be very significant. One or two of the precepts figure largely in reducing the correlation of these two methods. By eliminating two precepts each of which is very easy in one method and very difficult in the other, due possibly to an incorrect stating of the answers, the correlation changes from .52 with probable error of .12 to .73 with a probable error of .08. At mental age twelve where the two methods begin to come close together in difficulty the correlation is .41 with probable error of .14. If one precept is omitted, one of the two mentioned above, making 17 instead of 18, the correlation at year 12 becomes .72 with probable error of .08. This is not recognized as sound statistical procedure, but these illustrations are given to show how one or two erratic cases can materially change the significance of a correlation.

A more important consideration, possibly, is the following. The responses of the pupils were made to a total situation, made up in part of precept difficulty and in part of question difficulty. Until statements and questions of examination are in some way made to be more uniform for all methods used, the same problem will arise in determining the relative difficulty of materials. Each precept in this study, therefore, can best be treated in the light of each set of questions and statements. Consider, for instance, the three precepts previously given as stated in Method I. It is interesting to note that when about 800 pupils have considered the meaning of the Golden Rule in the light of three interpretations, that year 11 is reached before three-fourths of them think "Treat others as you would like to have them treat you" is a better answer than "We should always treat others as they treat us," or "We should always do what others ask us to do." Concerning the precept, "He who does not take up his cross and follow after me

cannot be my disciple," year twelve is reached before three-fourths of the pupils think "A follower of God must be willing to sacrifice for him" better states the true meaning than "This world is not a good place to live in," or "Those who have the hardest time do most for God." In the case of the precept, "If the blind lead the blind both will fall into the ditch," year thirteen is reached before three-fourths mark No. 3 as a better answer than Nos. 1 or 2. These precepts are usually considered more difficult than some of the others used.

Some interesting facts may be pointed out concerning the parables. Three-fourths of the children marked the correct answers to the first two questions under "the two foundations," at year nine, while the other three were not answered correctly by this percent of children until year twelve or thirteen. They were able to see why sand was not a good foundation for a house and why rock was, at this early year. Sand and rock are things which they can see with their eyes and feel with their hands. But when it came to knowing what the rock, sand, storms and wind represent in our lives, this was from three to four years more difficult. Likewise, in the parable of the sower, conditions under which seed will grow may be observed early in life. Children know that seed will not have an opportunity to grow if sown upon stones, in the weeds, or if the birds come and pick them up. Years twelve and thirteen are reached, however, before three-fourths of them understand the kind of people who have hearts like hard paths, rocky ground, thorny and weedy ground, and the good soil.

The following question is asked regarding the widow's mite: "This story shows that the greatest gifts to God come from those who

1. Give the largest amount.
2. Sacrifice the most.
3. Are widows."

Again it is not until years twelve or thirteen that three-fourths of the pupils mark No. 2 as correct. No. 3 gets the most votes in the earlier years.

The story of the good samaritan seems to be easily understood. All six of the questions were answered correctly by three-fourths of the children at years eight and nine.

A few questions were asked about some of the parables which were not intended to strike at their central meaning, but to sound out the pupil's attitude toward certain undesirable points of view. One question concerning the talents was: "Did the man with one talent receive no reward because his master did not love him?" A surprising number of pupils, even in the upper years, answered YES. A number of them were questioned regarding their answer and in every case they defended their position by pointing out that he treated him cruelly, called him a wicked servant, and cast him into outer darkness. Another illustration of this kind concerns the prodigal son. To the question: "Does this story show that it is all right to do wrong if we are sorry for it afterwards?" a very large number also answered YES. Their explanation was that the prodigal did wrong, came back, and was given a big reception; while the other son who stayed at home was never treated in such an elegant manner. These two illustrations show that pupils might read a parable and get a wrong and undesirable point of view. They should be wisely guided in the interpretation of all such material.

A complete and reliable Sunday school and church attendance record was taken of the pupils and their parents, to see what influence this had upon

the scores. They were classified in four groups: those who had attended regularly all of their lives; more than half the time; not often; or never. There was no difference in the scores of these four groups. Those who never attended Sunday school and church and whose parents never attended did as well in interpreting the parables and precepts as those who had attended regularly all of their lives and whose parents had attended regularly. The precepts have practically all been used, in one form or another, in the Sunday school as golden text, lesson themes, and memory verses; and the parables are all common Sunday school material. It might be contended that the children who never attended Sunday school and church have had opportunities of becoming acquainted with the sayings of Jesus in the home and elsewhere. It would seem, however, that if a difference is to be expected it should be in favor of those who had attended regularly all of their lives.

Four reasons might be given which explain, in part, at least, this discrepancy. First, poorly trained teachers; second, poorly graded subject matter with apparently little recognition of a difference in comprehension difficulty of the various sayings; which means that the children might have been taught many of the parables and precepts during the early years but with little if any, understanding on the part of the pupils themselves. Third, the factor of native intelligence is important in correct interpretation, especially since the test on the sayings of Jesus correlates highly with standard mental tests. Fourth, there is a certain degree of biological fatality in child development. There are periods which the growing child reaches, apparently irrespective of training, in the Sunday school or elsewhere, before he is able to comprehend certain types of subject matter.

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## SOME TRENDS IN MORAL EDUCATION

W. J. HAMILTON\*

In a recently published book, *This Believing World*, Mr. Lewis Browne has been highly successful in presenting a simple account of the great religions of mankind upon a level which is interesting and easily comprehended by the average layman. In reducing the various aspects of religion and morality to the lowest common denominator, the author has reached the conclusion that fear, the instinct uppermost in the mind of early man, accounts for the origin of religion. "Primitive man, living in terror, believing the elements to be bent upon his destruction, seeing evil spirits in stones and trees, attempting by magic to quell their fury, creating idols and taboos against them, offering sacrifices, indulging in sacred sexual orgies, learning to distinguish soul from body," in time developed a certain faith both in himself and in the efficacy of his magic charms, and thus arrived at certain religious beliefs.

It is not necessary to assume that the factors mentioned by Mr. Browne were responsible for the common origin of religion. The outstanding fact in the thesis is that primitive man and modern man have been religious and interested in religion from pre-historic times to the present. Outstanding historical attempts to dispense with religion and the church have, in all cases, confirmed this statement. The history of religion shows that the trends toward religious expression have varied from generation to generation. At

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times there are great emotional upheavals; at other times, strong emphasis on intellectual grasps of religious truth. Again, there are periods of bitter controversy, followed by a lull in which manifestations of spiritual life are scarcely noticeable. Throughout all these changing scenes, man has clung to his elemental mysticism, and has responded to a more or less dynamic spiritual urge.

Today we are frequently disturbed because of apparently irreligious reactions in society. There is a constant and increasing demand for moral and religious instruction in the home and in the school. Scores of writers have published volumes setting forth their views as to the most rational method for attaining this desired moral instruction.

There are many who hold the position that all education, both secular and religious, should be provided in schools established, maintained, and supervised by the church. The wide acceptance of this view is responsible for the large number of parochial schools throughout the land. There are others willing to concede that secular education is a function of the modern state, but reserve all religious instruction for presentation in schools supported and directed by the church. A third group has taken the position that both secular and religious education should be presented in state schools. They maintain that the United States and the Dominion of Canada are nominally Christian nations and that Bible reading and Bible study can be, and of a right should be, afforded as an integral part of the common school curriculum under the laws of the state. From these three viewpoints arise the present trends in moral education.

Because of the conflict of opinion in attempts to define the educational function of the church and the educational functions of the state, it appears to be quite impossible to develop a correlation of religious and secular education that will not, in some manner, offend the real or fancied constitutional rights of certain citizens. In consequence of this difference of opinion we find definite trends in the effort to provide moral education, which are worthy of study and evaluation by the Religious Education Association. To make a proper evaluation of these programs, the most modern methods of scientific research should be employed, in order that the conclusions reached shall be of unquestioned value.

Among trends in moral and religious education, several are entitled to special mention. The parochial school movement in the United States and Canada is largely confined to two religious groups (Catholic and Lutheran), and is well known by all students of religious education. There are, however, trends in church school organization which are not quite so well understood and which should be given consideration in this discussion.

1. A movement within the church has resulted in the grading and the standardization of the church school curriculum by trained workers in the field of religious education. This reorganization is bringing the standard of instruction well up toward the level of the public day schools. The selection of subject matter for presentation upon levels of mental age and pupil abilities, has greatly improved the work of the church school. The employment of paid directors educated and trained for the "ministry of teaching" is a highly important trend in religious and moral education. More recently some churches have developed ways and means for the employment of trained teachers for church school class work, paying for the services rendered. Careful grading of classes, the scientific development of the curriculum, and



the employment of trained teachers who are paid for professional services rendered, are movements which are lifting the level of instruction in the church school.

2. The vacation Bible school has for some time met the requirements of many communities. During the summer months the problem of making proper use of leisure time, when children of school age are on vacation and are forbidden gainful employment under the state laws, has become so important that the four-quarter or "year-round" school, the municipal playground, and the vacation Bible school have been received with much favor by parents who give consideration to the physical, mental, and moral welfare of their children. The dearth of trained teachers and the wide variation in the curriculum organization of these vacation schools demand that a careful survey of this work should be made and standard objectives determined.

3. Religious day schools upon an elective basis have grown out of the vacation Bible school movement. This type of school was first organized as after school class work. In many communities the work was presented as a pastor's class for instruction prior to initial church membership, and as such, classes conducted for a period of a few weeks at a time. A more recent trend has been to offer this type of work during the school day as an elective course, having one or two periods each week. Pupils electing the course, with the consent of parents, are excused from school to attend classes in churches convenient to the school buildings, there receiving instruction in Bible history and Christian citizenship under the direction of teachers employed by the churches. In some communities the work is offered upon a denominational basis; in others churches of several denominations unite and present a unified program of moral and religious instruction. In the latter situation the schools are maintained under the management of a community council of religious education and a special board of religious education. It is customary to employ a general superintendent who supervises and develops the schools entirely independent of tax supported state schools. There is no appropriation of public funds for religious or sectarian instruction, and no person is required to attend these classes against his desire to do so.

4. A trend which has developed from program adjustments required in articulating the public school program with the work of the religious day schools, is the development of courses in ethics, character education, citizenship, and moral education, which have been developed from the experience of public school teachers.

These courses are being offered in public schools as electives to meet the needs of those pupils whose parents do not desire to have them select the courses offered in the religious day schools. The courses cover a wide range both as to subject matter and method. Some of the most interesting and promising programs for providing moral training are to be found in these contributions. A sound psychological approach is being made and a workable system of moral training is gradually being developed in many school systems. The moral values and spiritual vision found in the correct study of poetry and prose, biographies of great leaders of the human race, the great cultural and emotional appeals to be made through masterpieces in music and art, are all being most effectively employed by the public school teacher of today as one means of stimulating an appreciation of moral values in an age of materialism.

5. Another trend in moral education is found in the extra-curricular

movements which are largely contributions from independent investigators. These are to be found largely in the development of ethical codes, systems of instruction, and similar devices largely stimulated by newspapers and publishers who offer cash prizes for the best formulations for school use. The movement known as "The Knighthood of Youth," directed by the National Child Welfare Association, the research material made available through "The Character Education Institution" with headquarters in Washington, the Scouting program for both boys and girls, and the Camp Fire movement for girls, together with several other less widely known organizations, are movements designed to provide moral training for our young people.

6. The plan for daily Bible reading in public schools has not been generally accepted by public school teachers and administrators. There is a feeling that the "reading of the Bible without comment" is of doubtful educational value. Legislation seeking to permit the use of the Bible in public school instruction, has met with varying responses on the part of citizens in the several states of the Union. The legal status and current practice of Bible reading in the public schools has been presented by William R. Hood, a specialist in school legislation employed by the Bureau of Education at Washington. An examination of the facts presented by Mr. Hood shows that there is wide variation in the opinion of courts and reactions of citizens upon the desirability of including the study and reading of the Bible as a part of the public school curriculum. While this trend of moral instruction is voiced at every meeting of workers in education interested in character training, it is not as widely accepted as some of the other movements.

In conclusion it may be said that the six trends herein mentioned do not cover the entire field of religious and moral instruction. That there is an increasing interest in this field of education in all parts of the country cannot be denied. Out of the widespread interest and the recognition of the value of education for spiritual growth, there are splendid opportunities for the development of an adequate and efficient system of moral education. From a superficial comparison of the more obvious trends in moral education, it is impossible to determine what may be the most effective system for securing desired results. Accurate deductions in the appraisal of the methods now in use, can only be made through the employment of careful methods of research. However, it is apparent to even those who have only a casual interest in the work, that there is a growing interest in a movement to emphasize the spiritual as well as the material values in the education of our citizenry. At the present time there seems to be an increased interest in the possibility of a unified program, in which there shall be developed a plan of co-operation between church schools and state schools, both seeking the development of character traits which will recognize the importance of spiritual values in reactions incident to life situations. The movement, which has lifted the level of teaching technique and curriculum organization, has aided greatly in the promotion of church school efficiency and is demanding the respect of the educational world. Superintendents, principals, and teachers in the public schools are showing an increased interest in moral education. Universities and colleges of education are offering courses designed to train teachers for service in the field of religious education. The application of scientific methods of investigation and research will add greatly to the sum total of our knowledge of the best methods for providing this much needed training for youth.

# TESTING THE KNOWLEDGE OF RIGHT AND WRONG

## Fifth Article\*

### THE RELATION OF STANDARDS TO BEHAVIOR IN INDIVIDUALS

HUGH HARTSHORNE and MARK A. MAY

Results previously reported have led us to feel that the scores on the so-called Moral Knowledge Tests represent for the most part the genuine opinion of the persons taking the test. In the case of children these genuine opinions seem to agree largely with the adult standards of the communities in which the children live and in particular are influenced by the standards of the parents rather than by the standards of teachers and leaders outside the home.

One of the most important of the problems listed in our third article concerns the relation between the scores on these tests of moral opinion and the scores on the tests used by the Inquiry for measuring behavior tendencies of ethical significance. We are prepared now to report the facts of this relation in some detail with regard to various forms of deceptive behavior, and more briefly with regard to self-denying helpful behavior.

In our second article we reported a correlation of—.385 between the sum of seven moral knowledge tests and a type of deception which consisted of copying answers from an answer sheet while taking a test. This figure was based on data obtained from a mid western city school system and from one school in New York. In our discussion we gave the evidence for concluding that this correlation was not altogether due to the common factor of intelligence, and that it seemed rather high in view of the fact that the conduct measured was highly specific and the moral knowledge measured was quite general.<sup>1</sup> Since that article was written many other groups have been measured with the revised moral knowledge tests and with a variety of deceptive tests, affording us a better foundation for the study of the relation between standards and conduct.

For convenience of reference we will use the following notations as symbols for the different behaviors studied:

- A. Copying from an answer sheet or dictionary or getting help from someone.
- B. Adding to one's work after time is called.
- C. Opening the eyes to guide one's pencil when eyes are supposed to be shut.
- D. Faking the solution of a puzzle test.
- E. Faking a score in a physical ability contest, and so cheating one's school mates.
- F. Cheating in parlor games.
- G. Stealing money from a puzzle used in a test or from a game at a party.
- H. Total number of instances of deception in Behaviors A to G.
- I. Helpful behavior.

\*This series of articles has been written to illustrate the processes involved in building a set of tests and the uses to which tests of the sort described may be put. Dr. May and Dr. Hartshorne are conducting the Character Education Inquiry at Teachers College, Columbia University, in cooperation with the Institute of Social and Religious Research.

1. The sum of the seven moral knowledge tests, with intelligence constant, yielded a partial  $r$  of—.157 with cheating. But the sum of six (omitting the Cause-Effect test) yielded a partial  $r$  with cheating of —.402 (intelligence constant).

It is not necessary to give in detail the techniques for measuring these types of conduct. Suffice it to say that each was tested objectively by performance tests the making of which has constituted one large section of the work of the Inquiry. The moral knowledge tests used were in the form discussed in the third article of this series.

Table I summarizes the facts in terms of total moral knowledge scores and the scores on the various types of conduct tests.

School A consists of cases from a suburban school system. School B consists of the residents of an institution for homeless children. School C is a private school in New York.

The column headed N gives the number of cases. The mean moral knowledge score is given in column two, and the standard deviation of these scores in column three. The raw  $r$  reported is between the type of cheating referred to in each section of the table—A, B, C, etc.—and a total moral knowledge score. These  $r$ 's are corrected in the next column for errors inherent in the conduct test material and in some cases (the starred figures) for restricted range. The next column gives the  $r$  between mental age and cheating, which is needed for the partial. The column headed "Partial  $r$  with M.A. constant" gives the correlation between moral knowledge and each type of conduct when intelligence is kept constant.<sup>2</sup> It represents what we would get if the children were of the same mental age. Here we see that the correlations in the other column are due largely to the mental age factor which correlates positively with moral knowledge and negatively with deception, for when mental age is kept constant the  $r$ 's drop to nearly zero in all cases.<sup>3</sup>

If we take the figures of Table I at their face value we shall have to conclude that general moral knowledge as measured by the tests described, and the specific behaviors classified as deception are only slightly related, there being a barely detectable tendency for higher moral knowledge scores to be associated with higher honesty (lower dishonesty) scores. As this conclusion would be at variance with what we reported in the second article and would also contradict our common sense judgment in the matter, it would be well to examine our data more closely.

In the first place the moral knowledge score used was an actual total score with the elements so weighted as to equalize the tests in length, correlation with intelligence, correlation with conduct, and correlation with the sum of all.

TABLE I  
MORAL KNOWLEDGE AND CONDUCT

	N	Behavior A. Copying from a Key.		Raw $r$	Corrected $r$	$r$ with M. A.	Partial $r$ M. A. constant
		Mean M. K.	S. D. M. K.				
School A	290	121	20.7	—252	—305		
School B	200	120	16.0	—313	—381*		
School C	194	128	16.2	—280	—352*		
Average					—346	—400	—158

2. The same  $r$  for moral knowledge and intelligence, .566, is used for each partial and represents the actual correlation between mental age and the total moral knowledge scores of an unselected group.

3. Behavior A is the same as the one reported on last year. The coefficients are closely similar to the —.385 quoted above and the coefficients given in Table XII of Article Two.

<i>Behavior A. Misuse of Dictionary at Home.</i>						
School A	270	117	18.5	-.223	-.236	
School C	200	130	13.6	-.178	-.286	
Average				-.261	-.38	-.061
<i>Behavior B. Adding on Answers.</i>						
School A	632	109	23.3	-.076	-.085	
School B	200	120	16.4	+.029	+.032	
School C	167	126	15.9	+.106	+.112	
Average				+.020	+.07	-.023
<i>Behavior C. Peeping.</i>						
School B	210	120	16.0	-.244	-.297*	-.210
<i>Behavior D. Faking Puzzles.</i>						
School B	150	116	16.0	+.0164	+.020	-.023
<i>Behavior E. Faking Contests.</i>						
School A	88	118	20.0	-.039	-.045	
School B	207	120	16.5	-.014	-.020	
Average				-.032	+.052	-.075
<i>Behavior F. Cheating at Parties.</i>						
School B	200	120	16.0	-.142	-.173*	
<i>Behavior G. Theft of Money.</i>						
School B	216	120	16.0	-.210	-.256*	
<i>Behavior H. Total C's.</i>						
School A C's	285	117	20	-.103		
School B C, T.	210	120	16	-.263		
School C C's	191	126	16	-.002		
				-.123		
<i>Behavior I. Helpfulness.</i>						
School A	484	117	24.2	-.002		
School B	198	120	16.8	+.283		
School C	166	129	16.0	+.218		

The partials reported in the previous article were based on predicted totals weighted only for length of test. What effect the method of weighting had upon the correlations with intelligence and conduct obtained for this article is not known and it has not seemed worthwhile to find out inasmuch as the present total moral knowledge score seems to be a more adequate measure of the true state of affairs than the results secured last year with our preliminary tests. That is, we are probably nearer the truth in this article than in our second article.

In the second place the moral knowledge tests were scored from the standpoint of the highest social standards of adults, as was indicated in the first article. A high score represents knowledge of this ideal adult code. It does not necessarily mean that the child's own code is like the adults'. And since in practicing deception the child has no idea that any adult is aware of what is going on he naturally feels no need of making his behavior conform to the adult code. If this is the psychology of the situation,<sup>4</sup> then we could not expect very high negative correlations between scores on the moral knowledge tests and the deception scores, but we would expect to find evidence of a closer relation between the child's own code and his behavior than between his knowledge of the adult code and his behavior.

We attempted, therefore, a method of scoring which would show

\*Corrected for restricted range.

4. If this interpretation is correct, then the low correlations between moral knowledge scores and helpful behavior indicate that the child's knowledge of the ideal adult code is relatively independent of his own code, for there is no doubt of his being aware of what the approved helpful behavior is.



the child's likeness to other children rather than his likeness to the adult code. We used as a key the conventional or majority answers of the children's own papers. An item was called right when it corresponded to the answers of more than half the children. This did not give us a true children's code, of course, but the resulting scores measure more nearly the approximation to the conventional than the scores used before.

We first correlated the new conventional scores and the idealistic scores with the following results for Scale A.

	r
Test 1 .....	.364
Test 2 .....	.090
Test 3 .....	.733
Test 4 .....	.328
Total .....	.594

These *r*'s suggest that the new conventional scores might give different results from the former scores when correlated with deception. For one group we had over twenty cheating and stealing tests. Combining the results of all these into one deception score and correlating with the conventional moral knowledge scores we get the following for Scale A:

	r
Test 1 .....	.015
Test 2 .....	.077
Test 3 .....	-.058
Test 4 .....	.115
Total .....	.049

Exactly the same tests scored by the former ideal key yield these *r*'s:

Test 1 .....	-.131
Test 2 .....	-.039
Test 3 .....	-.041
Test 4 .....	-.039

The conventional scores are low but interestingly enough they change mostly from negative to positive, corroborating our feeling that we were getting nearer to the child's code score by the conventional scoring procedure.

The use of a conventional key raises the mean and shortens the range of effective differentiation on every test. It is obvious that an element which all answer in the same way will not differentiate. Our low correlations are partly due to this limitation in our second scoring method. Apparently we shall have to study the tests item by item to find the crucial elements.

First we will report on items referring specifically to cheating. Tables II to IV show how the cheaters and non-cheaters answered these items as well as a few others involving other types of behavior.

In the case of each table the elements referred to are printed in full. The first column for each element gives the number of times the individuals cheated on a test of the Behavior A variety, in which cheating consisted in copying answers from a key or dictionary. The next columns give the number of individuals who chose the answer given at the top of the column. The columns headed N show the number of cases used for this particular study. In Table II, for example, we find that on item No. 7 we have 341 cases of whom 126 did not cheat at all, 135 cheated once, 64 twice, etc. Of the 126 honest ones, one gave the answer labelled a), seven b), twenty-five c), twelve d), and eighty-one e). The row marked Ave. gives the average cheating score for each column, that is, for the pupils who gave the several possible answers. Those who answered a) have a mean cheating score of 1.5 times per pupil, whereas those who answered c) have a mean cheating score of .8 times per pupil. The bottom row gives the percentage of cheaters who gave the answer indicated at the top of the respective columns. Thus of those who said a), 91% cheated; of those who said b), 61% cheated, etc.

The elements reported on in Table II are taken from the original form of the Comprehensions Test and are as follows:

7. If another pupil wants to copy your work and hand it in:
  - a. Let him do it and say nothing about it.
  - b. Let him do it but tell the teacher.
  - c. Don't let him do it and say nothing.
  - d. Don't let him do it and tell the teacher he wanted to.
  - e. Don't let him and tell him that you don't approve of cheating.
12. If you make a mistake and put a nickel for a penny in the slot:
  - a. Put in four slugs to even it up.
  - b. Call up the company and tell them about it.
  - c. Smash the thing and get your nickel.
  - d. Report it to the police.
  - e. Do nothing.
19. If the storekeeper gives you back too much change:
  - a. Tell him he made a mistake.
  - b. Go out and say nothing about it—spend the money for candy.
  - c. Keep the money and give it to the Christmas Fund.
  - d. Tell your mother about how clever you were.
24. If you find that someone has passed you a coin that is not real money but looks like it at first glance:
  - a. Pass it on to someone else.
  - b. Throw it away—destroy it.
  - c. Try to find the person and give it back to him.
  - d. Keep it as a souvenir.
  - e. Ask an older person what to do with it.
26. If someone asks your opinion about a person whom you don't know very well:
  - a. Say he is all right.
  - b. Say you don't know him.
  - c. Say you think he is not a very good person.
  - d. Say, "Why do you ask me such a question?"
27. If your teacher asks you a question and you don't know the answer:
  - a. Say, "I don't know."
  - b. Try to make her think you know but can't express it.
  - c. Guess at the answer.
  - d. Say you think it is a foolish question.

TABLE II  
CORRESPONDENCE OF COMPREHENSION AND CONDUCT

Element 7						Element 19				N
C's	a	b	c	d	e	N	a	b	c	d
0	1	7	25	12	81	126	119	1	4	2
1	4	6	14	5	106	135	128	1	5	1
2	6	4	7	5	42	64	61	1	1	1
3		1	3	3	8	15	14			1
4					1	1				
T	11	18	49	25	238	341	322	3	10	5
Ave.	1.5	1.0	0.8	1.0	.9	.9	.9	1.0	.7	1.2
% C	91	61	49	49	66	63	63	67	60	60
Element 12						Element 26				N
C's	a	b	c	d	e	N	a	b	c	d
0	7	52		1	66	15	78	3	30	
1	7	53	3	2	70	17	67	1	50	
2	10	22	2		30	9	30	4	20	
3	2	7		1	5	3	7		5	
4							1			
T	26	134	5	4	171	340	44	183	8	105
Ave.	1.3	.9	1.4	1.3	.8		1.0	.8	1.1	1.0
% C	73	61	100	75	61		66	57	63	71
Element 24						Element 27				N
C's	a	b	c	d	e	N	a	b	c	d
0	3	45	29	21	28		114	3	9	
1	2	53	32	18	30		130	2	2	
2	2	22	21	11	8		60	2	2	
3		4	4	5	2		15			
4			1				1			
T	7	124	87	55	68	341	320	7	13	0
Ave.	.9	.9	1.0	1.0	.8		.9	.9	.5	
% C	57	64	67	62	59		64	57	31	

The elements reported on in Table III are taken from the original form of the Provocations Test. The subject is to indicate whether the act described is right (R), excusable (Ex), or wrong (Wr).

- Helen noticed that nearly everyone in the class was cheating on a test, so she cheated too.....R Ex Wr
- There was a contest among the classes for high grades. John cheated on the test in order to help his class win.....R Ex Wr
- The neighbors had been kept awake at night by two cats fighting. So Fred set his bull dog on them.....R Ex Wr
- When Dick pointed his father's revolver at Joe in fun, Joe said, "Don't you know better than that you \_\_\_\_\_ fool?".....R Ex Wr
- Helen knew that cucumber salad would make her sick but she ate some so as not to offend the hostess.....R Ex Wr

TABLE III  
CORRESPONDENCE OF IMAGINED PROVOCATION AND CONDUCT

Element 1					Element 10				Element 15			
C's	R	Ex	Wr	N	R	Ex	Wr	N	R	Ex	Wr	N
0	5	8	87	100	1	15	83	99	34	30	30	94
1	1	10	118	129	4	12	113	129	56	30	45	131
2	3	4	83	90	4	13	74	91	39	30	22	91
3	1	3	29	33	4	4	25	33	10	9	11	30
4		1	5	6	1	1	4	6	3	2	1	6
T	10	26	322	358	14	45	299	358	142	101	109	352
Ave.	1.0	1.2	1.2	1.2	2.0	1.3	1.2	1.2	1.2	1.3	1.2	1.2
% C	50	69	73	72	93	67	72	72	76	70	72	73

	Element 21				Element 23			
0	33	23	34	90	29	39	24	92
1	47	36	51	134	33	51	47	131
2	43	17	30	90	21	40	30	91
3	12	9	9	30	3	13	14	30
4	2	1	2	5	2		3	5
T	137	86	126	349	88	143	118	349
Ave.	1.3	1.2	1.2	1.2	1.0	1.2	1.4	1.2
% C	76	73	73	74	67	73	80	74

The elements reported in Table IV are taken from the original Duties Test and are as follows:

8. To bet on your home team.....True ? False  
 36. To stick with your gang even when they are wrong.....True ? False  
 69. To accept every decision of the umpire without question.....True ? False  
 74. To pretend you understand a thing when you do not.....True ? False

TABLE IV

## CORRESPONDENCE OF SENSE OF DUTY AND CONDUCT

	Element 8				Element 36				Element 69				Element 74			
C's	+	-	?	N	+	-	?	N	+	-	?	N	+	-	?	N
0	77	64	42	183	39	110	31	180	123	21	31	175	8	166	7	181
1	93	59	21	173	55	105	14	174	113	24	25	162	7	150	10	167
2	43	29	14	86	26	51	6	83	50	14	13	77	11	61	6	78
3	20	11	8	39	11	22	6	39	22	7	4	33	5	28	6	39
4	5	1	2	8	3	3	2	8	4	1	3	8	3	4	1	8
T	238	164	87	489	134	291	59	484	312	67	76	455	34	409	30	473
Ave.	1.1	.9	.9	1.0	1.1	1.0	.9	1.0	.9	1.1	1.0	1.0	1.6	.9	1.5	1.0
% C	68	61	52	63	71	62	47	63	61	69	59	62	76	59	77	62

Looking back over Tables II to IV we find the following conspicuous differences.

Comprehensions, Element 7. 91% of those who say it is all right to let another pupil copy your work and hand it in as his own actually cheated themselves.

Comprehensions, Element 12. 100% of those preferring to smash the slot machine to recover their lost nickel actually cheated on a test.

Provocations, Element 10. 93% of those who thought it right for John to cheat in order to help his class win actually cheated themselves.

It is noteworthy that these high agreements among the cheaters are in regard to cheating in two cases, to property in the third and not in any instance to other types of behavior. This is somewhat surprising, since one would not expect a cheater to wear his heart on his sleeve. The way he gives himself away in these particular instances may afford suggestions as to how to build a test that will contain a large number of elements having this attraction for the cheater.

Meanwhile, it may be found that other elements already used may distinguish between the honest and the dishonest subjects. A complete analysis of six hundred elements for all the cases available was hardly justified in view of the improbability of success. So we selected the twenty-five most deceptive individuals from a group that had over twenty tests of deception and twenty-five cases from another group who did not cheat on any one of ten tests. The first groups cheated on the average three out of every four chances. All these children had Scale A, Form 2 of the Moral Knowledge Tests. We ran through the first four tests—Causes, Duties, Comprehensions and Provocations—and tabulated the way the honest and dishonest groups answered each ele-

ment. The items of Table V showed significant<sup>5</sup> differences between the two groups. The score reported is the score chosen by the honest group, the other group choosing some other answer. Those marked "2" are weighted double because of the extreme difference between the groups. Items scored as shown in this table give the honest a high score and the dishonest a low score.

TABLE V  
HONEST RESPONSES ON DISTINGUISHING ELEMENTS—  
SCALE A

Causes		Duties		Provocations	
Item	Score	3	— or s	6	wr or ex
9	—	13	+ "2"	7	wr or ex
13	—	15	— or s	8	ex "2"
17	—	17	s	12	ex "2"
18	—	25	— or s	13	wr or ex
20	—	Comprehensions		14	wr or ex
21	—"2"	3	b	15	wr or ex
23	—"2"	9	a		
26	—"2"				
27	—				
29	—"2"				
34	—				
35	—				

Using Table V as a key we scored the papers of the two groups, using only the items listed. Table VI shows the results:

TABLE VI  
DISTRIBUTION OF MORAL KNOWLEDGE SCORES (SCALE  
A) OF HONEST AND DISHONEST GROUPS

Score	Honest	Dishonest
0		
2		
4		2
6		3
8		4
10		4
12		5
14	1	4
16	2	0
18		0
20	4	3
22	2	
24	4	
26	7	
28	3	
30	1	
32	1	
	—	—
	25	25

5. Not statistically determined. The largest differences were used.



This seemed to warrant further study, so we did the same thing for Scale B, Form 2, using another group of most honest cases, but the same group of dishonest cases. The honest scoring of the most differentiating elements was as follows:

TABLE VII  
HONEST RESPONSES ON DISTINGUISHING TEST  
ELEMENTS—SCALE B

Applications		Recognitions		Principles		Vocabulary	
Item	Score	Item	Score	Item	Score	Item	Score
2	1 or 3	3	J	3	—	7	1
3	4 or 5	5	C	4	—	10	1
7	5	12	C	6	+	11	1
8	4 or 5	13	C or X	7	—	12	3
9	3 or 4	14	X			15	1
		16	J or X			18	1
		18	C			19	3
		22	C			20	3
		24	C			25	1
		26	C			26	3
						27	1
						29	2
						32	1
						33	3
						34	1
						36	1
						37	4

When scored as in Table VII the two groups of papers yield the following distributions:

TABLE VIII  
DISTRIBUTION OF MORAL KNOWLEDGE SCORES (SCALE B) OF HONEST AND DISHONEST GROUPS

Score	Honest	Dishonest
0		
2		
4		
6		1
8		1
10		2
12		2
14		
16		5
18	1	2
20	1	6
22	3	3
24	6	1
26	3	1
28	4	
30	3	1
32	3	
34	1	

Scale B did not succeed as well as Scale A in distinguishing the two groups, but the difference is still marked. But we may still be "stacking the deck," so to speak, by this method of selection. The same questions might not distinguish between other groups. The apparent differences in the separate items may be chance differences in each case, so that by combining a lot of such chance differences we may have built up a large total difference peculiar to the groups selected. When the items are not selected because of their capacity to distinguish groups, but are chosen at random, the chance differences between groups tend to be neutralized. This can be tested by taking a fresh population of honest and dishonest cases and using the same items as before.

We did this by selecting the most honest twenty-five and the most dishonest twenty-five from a population of 500. The difference in this case is much less significant, being only 2.7 times its standard error, whereas it should be three times its standard error to be beyond the range of chance. The difference between the cheating means on Behavior B alone was twelve times its S. E.

This method seems to be unavailable for discovering the relation of moral knowledge to conduct. But having gone so far we thought we might as well see what else the differences among these several populations might reveal. Apparently the moral knowledge scores are due to other factors than those which determine the behavior scores.

First it should be noted that the honest group in Table VI is from a private school of unusually fine moral tone. The deception group in the same table is from an institution for children from broken homes.

The second group of honest cases used for comparison with these institutional cases consisted of about half the same children as before and half other children from the same school. The groups from the population of 500 used as a check and referred to in the second paragraph preceding, are from a suburban community and both the honest and dishonest groups are from the same schools so that the general background is relatively homogeneous. Let us call these groups HP1, HP2, DI, HS, DS, respectively; HP1 and 2 the most honest private school children, DI, the twenty-five most deceptive institutional children, HS and DS the twenty-five most honest and twenty-five most dishonest suburban children. Table IX displays some interesting comparisons among these groups.

TABLE IX  
DIFFERENCES (LEFT) BETWEEN HONEST AND DISHONEST  
GROUP MEANS AND THESE DIFFERENCES DIVIDED  
BY THEIR STANDARD ERRORS (RIGHT)

		HP1	HP2	DI	HS	DS
HP1	Moral Knowledge			10.3	4.4	7.7
	Deception		3.7	12.3	4.9	15.1
HP2	Moral Knowledge			8.2		
	Deception	+ 18.6		10.4		
DI	Moral Knowledge	+ 12.8	+ 11.3		5.1	2.5
	Deception	+145.9	+127.3		10.6	2.9
HS	Moral Knowledge	+ 5.9		-6.9		2.7
	Deception	+ 19.7		-125.6		12.4
DS	Moral Knowledge	+ 9.6		-3.2	+3.7	
	Deception	+108.2		-38.1	+88.0	

Remembering that any difference three or more times its S.E. (right side of table) is beyond the range of chance, let us examine this table. The biggest differences are between the groups on which the technique was built, HP1, HP2 and DI, the test questions being selected because they differentiated these groups, the private school most honest and the institutional most dishonest. The next largest differences occur in the two instances in which **one** of these original groups is compared with a fresh group, viz., HP1 and DS (private honest and suburban dishonest) and DI and HS (institutional dishonest and suburban honest). When entirely fresh populations are used for the honest and dishonest groups (HS and DS), the moral knowledge difference is not quite beyond the limits of chance although the deception difference is considerable. Comparison of the suburban and institutional dishonest groups, DI and DS, shows that there is a slight difference in favor of the suburban group on both moral knowledge and deception tests. Comparison of the private school **honest** and suburban **honest** groups (HP1 and HS), shows a curious and significant difference in **both** moral knowledge and deception. These moral knowledge scores, it must be remembered, are based on only twenty-six elements. The private school mean (honest groups) is 24.8 as against 18.8 for the suburban honest groups, a difference 4.4 times its standard error. This is a more significant difference than the difference between the moral knowledge elements of the two suburban groups. When we get away from the original two groups by means of which the elements were chosen, their power to distinguish disappears. This is particularly conspicuous when it is noted that these two suburban groups differ in deception by twelve times the S.E. of the difference.

We must conclude, therefore, that while the responses on the selected elements are much the same (MSE 2.5) for two dishonest groups, they differ so between two honest groups (MSE 4.4) as to eliminate their discriminative capacity. But the comparability of the differences between the HP1 and HS group in moral knowledge (4.4) and deception (4.9) and between the DS and DI group in moral knowledge (2.5) and deception (2.9) as well as the relations between HP1 and DS, and HS and DI (see Table IX), suggest, if they do not demonstrate, a relation of some kind between the moral knowledge responses and conduct. But the great difference in answers between the two honest groups, HP1 and HS, suggests also that the relation is slight and that other factors such as the general cultural differences often found between distinct social groups such as public and private schools, and institutions, are more significant in determining correlations between knowledge and conduct than are any logical relations in the minds of individuals.

The facts just discussed are graphically portrayed in the accompanying chart.

MORAL KNOWLEDGE		DECEPTION	
Means		Means	
HP1	25	10	HP1
		31	HS
HS	19		
		118	DS
DS	15		
DI	12	156	DI

If, as has just been suggested, the group as a unit should exhibit higher correlations between such factors as knowledge and conduct than does the individual as a unit, many interesting problems of interpretation would be raised. It has seemed worthwhile, therefore, to make an intensive study of the relation between moral knowledge and conduct of social groups each of which is relatively homogeneous. The conclusions of this study will be available later.

## THE ETHICS OF BOOK REVIEWING

What have readers of news sheets and magazines a right to expect from the department of book notes, book reviews, and notes on current periodical literature? The question is one of ethics. In simple fairness, the purveyor of such printed material, whatever else he does or does not do, must consult the reasonable expectations of the readers for whom he writes and prints. It is a sheer waste of time to read some notices and reviews because they contain neither informing facts nor stimulating ideas. Sometimes, even in periodicals charged with a professional interest, the known purposes and needs of readers are ignored.

What, then, is the reasonable demand by the reader upon the reviewer? The question divides itself into two: *What information may reasonably be demanded?* and, *What principles should control the utterance of judgments of approval or of condemnation, and the conduct of critical analysis generally?*

First, then, information. Is not the reader entitled to such facts as will enable him to judge whether or not to take another step in getting acquainted with the book or article under review? Shall he forthwith buy it? Shall he look it up in a library or a book-shop? Shall he make a minute of it for future reference? Or, shall he pay no more attention to it? These are the reader's immediate problems.

The point is not that the reviewer should advise us whether to buy, and so on, but that sufficient facts should be given to enable the reader to judge for himself what to do next, or what not to do. What is the book or article about? What is its scope? What is its purpose; its point of view; its method; its style; its relation to other works in the

same field? This means exposition, not argument for or against. Though it does not exclude approval and disapproval, it calls for unbiased information. Limitations of space may preclude the giving of much information in a given instance, yet even one brief paragraph might throw some light upon the reader's next step. If space for as much as this is not available, why print more than the title?

In the next place, let us consider some ethical relationships involved in the publication of a reviewer's opinions, interpretations, and appraisals.

(1) The reader has a right to demand, as a minimum, that confusion of the reviewer's views with statements of fact should be avoided. To attribute to a book what is the reviewer's inference or interpretation, so that the reader cannot tell which is which, comes dangerously near to being misrepresentation. Sometimes a shorter word than misrepresentation would be as truly descriptive!

(2) A second reasonable demand is that the ground of every approval and disapproval should be made manifest. If space for the exposition of grounds is lacking, let there be at least a clear indication of the assumptions upon which the judgment rests. This condition is sometimes met by simple assent or dissent in the form of an antithesis, as when a socialistic journal straight-forwardly measures every book by its agreement or non-agreement with socialist dogmas, or as when a book is condemned forthright because it assumes or does not assume the inerrancy of the Scriptures.

(3) If the reviewer not merely assents or dissents, but argues a point, then he should think *with*, not merely *about*, the author who is under review. If I do not get inside an author's mind so as sympathetically to live with him, how can I deeply understand his product? And if I do not see his product in its true relation to the forces and the reasonings that brought it into being, how can I objectively interpret it? If I merely glorify his conclusions, or if I merely whack at them, do I not put myself between the author and the readers of my review, thereby concealing what I ought to reveal? This rule is a severe one for reviewers, because it requires a laborious type of reading and a painfully scrupulous type of writing. An author once wrote to a reviewer substantially as follows: "Critical reviews do not often evoke gratitude from authors, I believe; but your review of my . . . has enabled me to understand my own thought better than before."

These rules do not imply that the reviewer should always keep his own personality in the background. If the reader knows who the reviewer is, the most illuminating thing in a review may be an expression of attitude or opinion or even preference. As a rule, it seems to me, reviews should be signed; I would even recommend that the authorship of brief book notes be regularly indicated. There should be no objection to a personal flavor provided only that it is frank and unconfusing.

No one, however eminent, should profess to write a review unless he is willing to meet the reader half way by observing such rules as those just stated. They leave much room for the exploitation of one's own ideas; they allow one to preach if one so desires; but they require that such exploitation or preaching, if it is done at all, be so managed that the reader will not mistake it for something else. A writer who



desires more liberty than this has at his disposal other sorts of articles than the review. He has, for instance, the essay, in which, if he so desires, he may use some book as a springboard for the exhibition of his own thinking, a mere point of departure. From the reader's angle few obligations then arise beyond that of being interesting. But the reviewer takes upon himself an obligation to serve, and to serve in specific ways. His performance must be measured primarily by his readers' increased ability to command particular situations.

GEORGE A. COE.

## BOOK REVIEWS

DOBBS, G. S., *Working With Intermediates. (Sunday School Board, Southern Baptist Convention, 1926, 215 pages.)*

This is not "just another book." It is different on almost every page. The author seeks to cover the entire problem of religiously educating the intermediate child. His problems and characteristics are studied and the reasons for religiously educating him are presented. Types of organization within the department and the class are described, and suggestions for wisely employing organization are given. The author studies the teacher carefully, and devotes several chapters to the problem of developing programs, methods, and teaching plans. Several of these are outlined in detail, as examples. The curriculum will consist largely of biblical material, but will be set in the light of pupil needs and development. Creation of reverential attitudes is shown to be exceedingly important and programs for attaining these attitudes are outlined. The total objective of the intermediate department is so to develop the pupil that he will be consciously a disciple of Jesus and will seek to serve others in the loyal way that Jesus approves. Naturally, the creation of intelligent attitudes and social ideals is fundamental here. In a final chapter on testing results of teaching, the author indicates a number of ways this can be done and presents a weighted measuring scale.

All in all this is the most satisfactory book on intermediate method the reviewer has yet seen.

L. T. Hites.

HARPER, W. A., *An Integrated Program of Religious Education. (Macmillan, 1926, 152 pages, \$1.75.)*

The author of this book is dealing with a very important and much-to-be-desired objective in religious education. As stated in the publisher's announcement, "In view of the essential unity of the learner's educational experience, the problem of the integration of that educational experience, so that it shall be of a piece, is coming to be regarded as one of the most fundamental problems in educational theory and practice. It is certain to become in-

creasingly insistent upon solution as education more and more shifts its center from institutions and programs to the expanding experience of the learner and the community."

With this very clear statement of the objective of the experience-method of education put before one on the very cover of the book, coupled with the further statement that "President Harper's discussion is a pioneer attempt to state this problem in a comprehensive way," it is rather disappointing to find the book itself centering its attention upon "institutions and programs" rather than upon "the expanding experience of the learner and the community." This work presents more the mechanics of an integration than an integration that proceeds by the necessity of its own genius. The author, to be sure, recognizes this and asserts that his is a practical purpose. In the Introduction, he says, "Perhaps, also, a more extensive discussion of the theory supporting the integration idea should have been included than the one given in the introduction to Chapter II. Our purpose is to present a program of integration, however, rather than the principles involved. The educational philosophy underlying the program and supporting it at each step is implicit in every paragraph. It is expected that the reader will in his own thinking make it explicit. Our space as well as our purpose render it impracticable to do more than to suggest the theoretical basis on which our present discussion rests."

Every person writing a book has a right to define his purpose and to stick to it. So in this case, President Harper may put to one side the theoretical considerations, as he calls them, that he may get to the practical issues; he is within his own right. But, on the other hand, it is legitimate to raise the question whether his practical program is itself "integrated" with the whole problem? Is this integration to be secured merely by an integrated organization, an integrated curriculum, an integrated expressional program, an integrated community program, an integrated program of publishing, an integrated

budget, etc., as suggested in his chapter headings? Will the combination of boards and agencies secure "that unity" which is necessary "in a statesmanlike approach to the teaching problem of the church?"

The assumption seems to be that this new unity can be secured on the basis of a re-combination of present church units. Perhaps it can, but there are grave doubts arising in the minds of many educators both within and without the church as to whether this modification will be sufficient. Not a little fixing here and a little there but a thorough-going revolution in the whole educational process is what many are coming to feel is necessary. That the mechanical arrangements suggested in this book would all be to the good might be allowed, but that it would reach to the bottom of the problem will doubtless be an open question in the minds of many. At least, the larger problems will have to be faced before we can hope for any thorough-going solution.

Nevertheless this book has done good work in pioneering in this field and in pointing out ways in which the educational work within the church, which is badly disjointed and divided among detached agencies, can gain some unity by the joining of forces and the application of some principles of efficient management.

Victor C. Marriott.

#### HABIT EDUCATION

SCHAUFFLER, HENRY PARK. *Adventures in Habit Craft*. (Macmillan, 1926, 164 pages, \$2.00.)

Clever title and clever pedagogy. We need inventiveness, unconventionality, unusual method. There is nothing here actually new but there is a novel combination of methods. The essential idea that children may consciously undertake moral improvement is sound. The five steps in each lesson would prove interesting in the hands of a good teacher. The first is too ambitiously named, for one does not get a "moral fibre test" by passing judgment upon a described ethical situation. It is, however, good exercise in ethical discrimination. Seventeen habits are to be cultivated in the course. In the second step of each lesson the habit is defined. This is done in the abstract, then in the concrete, then by contrast. Some would object to this on the ground that a definition of virtue is not motivating. But the intellectual interest might be keen and a good preparation for the next step, viz. illustration. This is done by stories, biblical and other. The usual difficulty occurs when the Bible is sought for illustration of modern ideals. Rich as the Bible is, it often fails to give us just what we want and there is a tendency to stretch the parallel, e. g. David's concentration on killing Goliath is scarcely suggestive

of the attention we should give to our duties. But on the whole the student would get from this course a good deal of the moral significance of the Bible. The "Other Stories" are admirable. The fourth step is an attempt to secure co-operation with the home. A great deal more might be done at this important point. Definite plans for working out the habits in daily life could be carried much farther than the author has attempted. Some would object to the proverbs, which embody the idea of the given habit as too abstract, but children rather like to play with these neat expressions of wisdom. Parents could often help in discussing them, and they are good memory lore. The most distinctive element in the studies is "Visualization—Habit-Model." This is a piece of mechanical work presenting a constructed parable of the habit, e. g. a toy automobile is run on a grade to illustrate self control. Of course, children are interested in the construction work and it may be that the homiletical use of the model heightens the significance of the moral. This is, however, in the dangerous field of picture sermons.

Evidently an adroit teacher could do a good deal with this type of book. However, two serious inaccuracies must be noted. This is not "a hand-craft adaptation of Kilpatrick's Project Method." Manual activity must not be confused with project. This book is planned in advance, every step is outlined, it proceeds from the abstract virtue to the concrete illustrations, the construction model is definitely prescribed. This is one very good method of teaching but it is wholly different from the project method.

Some psychologists would object *in toto* to the plan of developing generalized habits, holding that children seek only concrete ends and that habit develops out of such activity. However, it would seem probable that a child admiring many courageous acts would come to have an ideal of bravery. A class of such children might well undertake to study and develop in themselves the habit of bravery. The psychological error in this book is the assumption that if a common name is given to different types of conduct there follows a correspondent generalization in the child's mind. When the author includes under the habit of attention alertness in crossing a street, patience in getting a radio station, persistence in practicing a music lesson, he is confusing three separate types of behavior. The use of the same word to describe them does not identify them in the child's experience. It is very questionable whether a generalized habit of attention could be developed which would meet all these situations.

Theodore Gerald Soares.

# A SELECTED BIBLIOGRAPHY OF BOOKS IN RELIGIOUS EDUCATION

COMPILED BY LAIRD T. HITES\*

This is an attempt to assemble a comprehensive list of worth while books on various aspects of religious education. The list is not complete; it was not intended to make it so. It could be expanded indefinitely. Several interesting fields have not been touched, as, for instance, that of race relations, and problems arising from the use of alcohol. Each volume is mentioned under only one classification, and no individual cross-references have been made. Manifestly, wiser classifications could have been made in some cases. It is likely, also, that works of very real value have been omitted, and that errors of one sort or another have been included.

The compiler would welcome information and suggestions for improvement **BEFORE JANUARY FIRST**, at which time the corrected bibliography will be reprinted in pamphlet form.

Asterisks appear before 70 titles. It is the opinion of a small committee which has examined the lists that the group of volumes so indicated would form a desirable nucleus of a small working library for church school teachers and administrators.

Certain omissions in this bibliography will be corrected later. Thus a list of text-books for use in church school classes is now being compiled, and will be published within a few months. Valuable articles in current literature have been omitted here, since the inclusion of such material would have made the bibliography entirely too unwieldy. Brief digests of significant articles published during 1926 will appear in the January, 1927, issue of RELIGIOUS EDUCATION.

## ORGANIZATION OF THE BIBLIOGRAPHY

### I THE FORMATION OF CHARACTER

1. The Physical Basis
2. The Psychological Basis
  - A. General Psychology
  - B. Child Development
  - C. The Small Child
  - D. Adolescence
  - E. Problem Children

### II PARENTS AND THE HOME

1. Books for Parents
2. Books for Fathers
3. Books for Mothers
4. About Boys
5. About Girls
6. Religion in the Home
7. Education in Matters of Sex

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\*Editorial Secretary of The Religious Education Association.

## III LEARNING AND TEACHING

1. The Learning Process
2. The Teaching Process
3. Teacher Training

## IV RELIGIOUS EDUCATION

1. The Nature of Religion
2. The Church in Service
3. The Rural Church
4. Principles of General Education
5. Principles and Objectives of Religious Education

## V ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION

1. Organization in General
2. Organization by Age Groups
3. Administration
4. Religious Education and Public Schools
5. Week-day Church Schools
6. Vacation Church Schools
7. Buildings for Religious Education

## VI METHODOLOGY IN RELIGIOUS EDUCATION

1. General Considerations of Method
2. The Project Principle in Religious Education
3. Dramatics—Pageantry—Visual Education—Art
4. Worship in Religious Education
5. Stories and Story Telling
6. Play and Recreation
7. Methods for Particular Age Groups

## VII CURRICULUM CONSTRUCTION

## VIII TESTING—MEASUREMENTS—SURVEYS

## IX WHERE TO FIND

1. Information of any sort
2. Lists of books
3. Pageants, plays, dramas, programs
4. Hymn books, songs, cantatas, music
5. Films, slides, projectors
6. Pictures
7. Church school supplies of all sorts
8. Furniture and equipment
9. Periodicals
10. Denominational publishers
11. Other publishers

## I. THE FORMATION OF CHARACTER

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BAYLEY, M. E., Practical Talks on the Care of Children (Dutton).....	\$3.50
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DEARBORN, Motor-Sensory Development (Warwick and York).....	1.80
DENNETT, R. H., The Healthy Baby (Macmillan).....	1.25
EMERSON, W. R. P., Nutrition and Growth in Children (Appleton).....	2.50
HOLT, L. E., Care and Feeding of Children (Appleton).....	1.25
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#### A. *General Psychology*

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#### B. *Child Development*

BARCLAY, W. C., The Pupil (Methodist).....	0.75
CABOT, E. M., The Seven Ages of Child (Houghton, Mifflin).....	2.75
DANIELSON, F. W., Child Types and the Changing Child (Pilgrim).....	1.00
ELLIOTT, H., Human Character (Longmans, Green).....	2.50
ELTZHOLTZ, C. F., The Child (Methodist).....	0.50
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*GROVES AND GROVES, Wholesome Childhood (Houghton, Mifflin).....	1.75
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GRUENBERG, B. C., Outlines of Child Study (Macmillan).....	1.80
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WHITE, W. A., The Mental Hygiene of Childhood (Little, Brown).....	1.75



C. *The Small Child*

*BALDWIN, B. T., AND STECKER, L. I., <i>Psychology of the Pre-School Child</i> (Appleton)	\$2.75
CAMERON, REGINA M., <i>The Junior and the Church</i> (Standard)	1.00
CHAVE, E. J., <i>The Junior</i> (U. of Chicago)	1.25
*CLEVELAND, ELIZABETH, <i>Training the Toddler</i> (Lippincott)	2.00
DANIELSON, FRANCES W., <i>Child Types</i> (Pilgrim)	1.00
FENTON, J. C., <i>Practical Psychology of Babyhood</i> (Houghton, Mifflin)	3.50
GESSELL, A., <i>Mental Growth of the Pre-School Child</i> (Macmillan)	3.50
GESSELL, A., <i>The Pre-School Child</i> (Houghton, Mifflin)	1.90
HARRISON, E., <i>Study of Child Nature from the Kindergarten Standpoint</i> (Macmillan)	1.25
MARSTON, L. R., <i>The Emotions of Young Children. Studies in Child Welfare III, No. 3</i> (U. of Iowa)	
STERN, W., <i>Psychology of Early Childhood</i> (Holt)	5.00
WAGONER, LOUISA C., <i>The Constructive Ability of Young Children. Studies in Child Welfare III, No. 2</i> (U. of Iowa)	
WHITLEY, MARY T., <i>A Study of the Primary Child</i> (Presbyterian Board of Publication, Philadelphia)	0.60
WHITLEY, MARY T., <i>A Study of the Little Child</i> (Westminster)	0.60
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D. *Adolescence*

EGGLESTON, MARGARET W., <i>Womanhood in the Making</i> (Doran)	1.50
HALL, G. S., <i>Adolescence, 2 Vols.</i> (Appleton)	10.00
MOXCEY, MARY E., <i>The Psychology of Middle Adolescence</i> (Methodist)	0.70
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E. *Problem Children*

ADDAMS, JANE, <i>The Spirit of Youth and the City Streets</i> (Macmillan)	1.75
BURT, C., <i>The Young Delinquent</i> (Appleton)	5.00
*CAMERON, H. C., <i>The Nervous Child</i> (Oxford)	1.70
<i>The Child, The Clinic, and The Court</i> (New Republic)	1.00
<i>Child Guidance Clinic, Three Problem Children</i> (Joint Committee on Methods of Preventing Delinquency, New York)	1.00
DELIMA, AGNES, <i>Our Enemy The Child</i> (New Republic)	1.00
FURFEY, P. H., <i>The Gang Age</i> (Macmillan)	2.00
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HEALY, W., <i>The Individual Delinquent, 8 Vols.</i> (Little, Brown)	7.00
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HEALY, W. AND BRONNER, A. F., <i>Delinquents and Criminals—Their Making and Unmaking</i> (Macmillan)	3.50
MATEER, FLORENCE, <i>The Unstable Child</i> (Appleton)	2.75
SAYLES, MARY B. AND NUDD, H. W., <i>The Problem Child in School</i> (Joint Committee on Methods of Preventing Delinquency, New York)	1.00
*STEDMAN, L. M., <i>Education of Gifted Children</i> (World)	1.80
*THOMAS, W. I., <i>The Unadjusted Girl</i> (Little, Brown)	3.00
VAN WATERS, MIRIAM, <i>Youth in Conflict</i> (New Republic)	1.00

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BAKER, E. D., <i>Parenthood and Child Nurture</i> (Macmillan)	1.50
BETTS, G. H., <i>Fathers and Mothers</i> (Bobbs-Merrill)	
*Concerning Parents, a Symposium (New Republic)	1.00
COPE, H. F., <i>Parent and Child</i> (Doran)	1.50
GROVES, E. R., <i>The Drifting Home</i> (Houghton, Mifflin)	1.75
GRUENBERG, S. M., <i>Your Child Today and Tomorrow</i> (Lippincott)	2.00
<i>Intelligent Parenthood, a Symposium</i> (U. of Chicago)	2.00

JAMISON, A. T., <i>Your Boy and Girl</i> (So. Bap.).....	\$1.25
MOXCEY, M. E., AND WARD, D. K., <i>Parents and Their Children</i> (Methodist).....	0.75
NORTON, F. E., <i>Parent Training in the Church School</i> (Westminster).....	0.60
PIERCE, E., <i>Understanding Our Children</i> (Dutton).....	2.00
RISCHELL, C., <i>The Child as God's Child</i> (Eaton & Mains).....	0.75
SMITH, C. C., <i>Parent, Child, and Church</i> (Methodist).....	1.25
WILSON, RUTH D., <i>Giving Your Child the Best Chance</i> (McClurg).....	1.50
WISE, S. S., <i>Child Versus Parent</i> (Macmillan).....	1.25
Other volumes, which might have been classified under this section on Parents and the Home will be found under several other classifications in the bibliography.	

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*FOSDICK, H. E., <i>Twelve Tests of Character</i> (Doran).....	1.50
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*BETTS, A. F., <i>The Mother-Teacher of Religion</i> (Abingdon).....	1.50
CLARK, H. B., <i>Mothers' Problems</i> (Judson).....	0.75
COSGRAVE, J. G., <i>Mothers and Daughters</i> (Doran).....	1.50
FISHER, D. C., <i>Mothers and Children</i> (Holt).....	1.00
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READ, DR. MARY, <i>The Mother Craft Manual</i> (Little, Brown).....	2.00
WHELOCK, LUCY, <i>Talks to Mothers</i> (Houghton, Mifflin).....	2.00

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ALDRICH, T. B., <i>Story of a Bad Boy</i> (Houghton, Mifflin).....	2.00
BISSEKER, H., <i>When a Boy Becomes a Man</i> (Revell).....	0.35
BOGARDUS, E. S., <i>The City Boy and His Problems</i> (Rotary Club of Los Angeles).....	
BOYER, W. S., <i>Johnnie Kelly</i> (Grosset).....	0.75
EGGLESTON, M. W., <i>Around the Campfire with Older Boys</i> (Doran).....	1.25
FORBUSH, W. B., <i>The Boy Problem</i> (Pilgrim).....	1.00
HORTON, D., <i>Out Into Life</i> (Abingdon).....	1.25
JOHNSON, F. W., <i>Problems of Boyhood</i> (U. of Chicago).....	1.25
*PUFFER, J. A., <i>The Boy and His Gang</i> (Houghton, Mifflin).....	1.70
THRASHER, F. M., <i>The Gang</i> (U. of Chicago).....	3.00
WINGATE, <i>What Shall Our Boys Do for a Living</i> (Doubleday, Page).....	

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BEARD, L. AND A., <i>What a Girl Can Make and Do</i> (Scribner's).....	3.00
FISHER, D. C., <i>What Shall We Do Now?</i> (Stokes).....	2.00
MOXCEY, M. E., <i>Physical Health and Recreation for Girls</i> (Abingdon).....	0.60
SLATTERY, M., <i>The Girl and Her Religion</i> (Pilgrim).....	1.35
*SLATTERY, M., <i>The Girl in Her Teens</i> (S. S. Times).....	0.50
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GALLOWAY, T. W., Sex and Social Health (Am. Soc. Hyg. Assn.).....	2.50
GALLOWAY, T. W., The Biology of Sex (Heath).....	1.24
GEDDES, P. AND THOMSON, A., Sex (Holt).....	0.90
GRAY, A. H., Men, Women and God (Doran).....	1.50
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GULICK, L. H., The Dynamic of Manhood (Association).....	1.15
HALL, W. S., Life's Beginnings (Association).....	0.25
*HELLER, H. H., What to Say (Abingdon).....	0.20
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LATIMER, C. W., Girl and Woman (Appleton).....	1.50
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*LOWRY, E. B., Himself (Forbes).....	1.25
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*STOWELL, W. L., Sex for Parents and Teachers (Macmillan).....	1.50

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BAGLEY, W. C., The Educative Process (Macmillan).....	1.80
BETTS, G. H., The Mind and Its Education (Appleton).....	1.90
CADMAN, S. P., Imagination and Religion (Macmillan).....	1.50
COLVIN, S. S., The Learning Process (Macmillan).....	1.90
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KEITH, J. A. H., AND BAGLEY, W. C., <i>An Introduction to Teaching</i> (Macmillan).....	1.80
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*STRAYER, G. D., <i>A Brief Course in the Teaching Process</i> (Macmillan).....	1.80
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DURKIN, MARY A., <i>The Preparation of the Religious Teacher</i> (Catholic Uni- versity of America).....	1.00
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WINCHESTER, WEIGLE, AND ATHEARN, <i>The Pilgrim Course in Teacher Training</i> (Pilgrim).....	0.83

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BROWN, C. R., <i>Why I Believe in Religion</i> (Macmillan).....	1.00
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DAWSON, M., <i>Nineteenth Century Evolution and After</i> (Macmillan).....	1.50
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HOCKING, W. E., <i>The Meaning of God in Human Experience</i> (Yale U.).....	.....
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WHAT CONSTITUTES A SCIENTIFIC INTERPRETATION OF RELIGION? (Symposium of 4 arts. in Journal of Religion) May, 1926.	
WIEMAN, H. N., Religious Experience and Scientific Method (Macmillan).....	2.25
WRIGHT, W. K., A Student's Philosophy of Religion (Macmillan).....	2.50

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*HEWITT, A. W., Steeples Among the Hills (Abingdon).....	1.75
RELIGION IN COUNTRY LIFE (Proc. 7th National Country Life Conference) (U. of Chicago).....	2.00
VOGT, P. L., Church Cooperation in Community Life (Methodist).....	1.00
WILSON, W. H., The Farmer's Church (Century).....	2.00

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BROWN, A. A., <i>A History of Religious Education in Recent Times</i> (Abingdon).....	1.25
BURROUGHS, E. A., <i>Education and Religion</i> (Hodder & Stoughton).....	1.25
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*COE, G. A., <i>A Social Theory of Religious Education</i> (Scribner's).....	1.75
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COPE, H. F., <i>Education for Democracy</i> (Macmillan).....	1.50
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FAUNCE, W. H. P., <i>The Educational Ideal in the Ministry</i> (Macmillan).....	1.25
GAMORAN, E., <i>Changing Conceptions in Jewish Education</i> (Macmillan).....	2.00
GORDON, G. A., <i>My Education and Religion</i> (Houghton, Mifflin).....	4.00
HOBEN, A., <i>The Church School of Citizenship</i> (U. of Chicago).....	1.25
HUNTLEY, G. E., <i>Seeing Straight in the Sunday School</i> (Pilgrim).....	1.25
LAWRANCE, MARION, <i>My Message to Sunday School Workers</i> (Doran).....	2.00
LEAVELL, C. S., <i>The Successful Sunday School at Work</i> (Doran).....	2.00
MYERS, A. J. Wm., <i>What Is Religious Education?</i> (Hartford Sem. Press).....	1.00
MYERS, A. J. Wm., <i>Educational Evangelism</i> (Hartford Sem. Press).....	1.00
PEABODY, F. G., <i>The Religious Education of the American Citizen</i> (Macmillan).....	1.50
PEPPER, N., <i>New Schools for Older Students</i> (Macmillan).....	2.50
RUSSELL, B., <i>Education and the Good Life</i> (Boni & Liveright).....	2.50
SHAYER, E. L., AND WINCHESTER, B. S., <i>The Teaching Church</i> (Pilgrim).....	0.35
SISSON, E. O., <i>Educating for Freedom</i> (Macmillan).....	1.40
SQUIRES, W. A., <i>A Parish Program of Religious Education</i> (Westminster).....	1.25
SQUIRES, W. A., <i>Psychological Foundations of Religious Education</i> (Westminster).....	1.25
STOWELL, J. S., <i>The Child and America's Future</i> (M. E. M.).....	0.75
THOMSON, D. P., <i>The Sunday School in the Modern World</i> (Doran).....	2.00
WINCHESTER, B. S., <i>Religious Education and Democracy</i> (Abingdon).....	2.50

## V. ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION

### 1. *Organization in General*

ARCHIBALD, G. H., <i>The Modern Sunday School</i> (Century).....	2.00
BRABHAM, W. M., <i>The Sunday School at Work in Town and Country</i> (Doran).....	1.50
BROWN, A. A., <i>Teacher's Guide to the Organization and Administration of the Sunday School</i> (Abingdon).....	0.50
CHALMERS, W. E., <i>Church School Improvement</i> (Judson).....	1.00
CHALMERS, W. E., <i>A Church School Program</i> (Judson).....	0.75
COOK, W. F., <i>A Working Program for the Local Church</i> (Methodist).....	1.50
COPE, H. F., <i>Organizing the Church School</i> (Doran).....	1.75
COPE, H. F., <i>Religious Education in the Church</i> (Scribner's).....	1.50
COPE, H. F., <i>The School in the Modern Church</i> (Doran).....	1.50
CUNNINGHAM, J. L., AND NORTH, E. M., <i>The Organization and Administration of the Sunday School</i> (Abingdon).....	0.80
DOBBINS, G. S., <i>The Efficient Church</i> (S. S. Board, S. B. C.).....	1.50
DUDDY, F. E., <i>A New Way to Solve Old Problems</i> (Scribner's).....	0.90
FERGUSON, E. M., <i>Church-School Administration</i> (Revell).....	1.75
FERGUSON, E. M., <i>How to Run a Little Sunday School</i> (Judson).....	1.00
FLAKE, A., <i>Building a Standard Sunday School</i> (S. S. Board S. B. C.).....	0.60
HARPER, W. A., <i>An Integrated Program of Religious Education</i> (Macmillan).....	1.50
HURLBURN, J. L., <i>Organizing and Building up the Sunday School</i> (Abingdon).....	1.00
LAWRANCE, MARION, <i>The Church School Blue-Print</i> (Standard).....	1.50
MEYER, H. H., <i>The Graded Sunday School in Principle and Practice</i> (Methodist).....	1.50

- MUNRO, H. C., *How to Increase Your Sunday School* (Bethany).....\$1.25  
 RICHARDS, C. H., *Make Your Church Attractive* (Pilgrim)..... 1.00  
 SENSABAUGH, L. F., *The Small Sunday School, Its Plan and Work* (Cokesbury).. 0.60  
 \*STOUT, J. E., *Organization and Administration of Religious Education* (Abingdon) 1.25

## 2. Organization by Age Groups

### A. Small Children

- BEARD, FREDERICA, *The Beginners' Worker and Work* (Abingdon)..... 0.75  
 THOMAS, MARION, *The Primary Worker and Work* (Abingdon)..... 0.75  
 BALDWIN, J. L., *The Junior Worker and Work* (Abingdon)..... 0.75  
 BROCKWAY, MEME, *Church Work With Juniors* (Judson)..... 1.00  
 \*MCNAUGHTON, J. A., *Our Junior Department* (Judson)..... 0.75

### B. Early Adolescence

- GUY, C. A., *Scouting and Religion* (Macmillan)..... 0.75  
 RICHARDSON, N. E., & LOOMIS, O. S., *The Boy Scout Movement Applied by the Church* (Scribner's)..... 2.00  
 HARRIS, H. H., *Leaders of Youth* (Abingdon)..... 1.00  
 \*HARRIS, H. H., *Organization and Administration of the Intermediate Department* (Cokesbury)..... 0.60  
 LEAVELL, L. P., *The Intermediate Department of the Sunday School* (S. S. Board S. B. C.)..... 0.60

### C. Later Adolescence

- MAUS, CYNTHIA P., *Youth and the Church* (Standard)..... 1.50  
 MAUS, CYNTHIA P., *Youth Organized for Religious Education* (Bethany)..... 0.70  
 MUNRO, H. C., *Agencies for the Religious Education of Adolescents* (Bethany) 0.70  
 FLAKE, A., *Young People's and Adult Departments* (S. S. Board, S. B. C.)..... 0.60  
 \*MAYER, H. C., *The Church's Program for Young People* (Century)..... 2.00  
 SIMONS, G. T., *A California League of Youth* (Pilgrim)..... 0.40  
 SMITH, F. W., *Leaders of Young People* (Abingdon)..... 1.00

### D. The Adult Group

- BARCLAY, W. C., AND PHIFER, L. B., *The Adult Worker and Work* (Abingdon).. 1.00  
 \*BARCLAY, W. C., *Organization and Administration of the Adult Department* (Methodist)..... 0.70  
 BREWBAKER, C. W., *The Adult Program in the Church School* (Revell)..... 1.25  
 HERBRECHT, O. G., *Extension Division of the Church School* (Heidelberg)..... 1.25  
 SOARES, T. G., *A Study of Adult Life* (Pilgrim)..... 0.60

## 3. Administration

- BROWN, F. L., *Sunday School Officers Manual* (Abingdon)..... 1.00  
 BROWN, F. L., *The Superintendent* (Abingdon)..... 1.50  
 FLAKE, A., *Sunday School Officers and Their Work* (S. S. Board S. B. C.)..... 0.60  
 HERON, HENRIETTA, *The Worker's Conference* (Standard)..... 0.75  
 MCENTIRE, R. N., *The Sunday School Secretary* (Abingdon)..... 1.50  
 NORTH, E. M., *The Worker and His Church* (Abingdon)..... 0.75  
 \*RAFFETY, W. E., *Church-School Leadership* (Revell)..... 2.00  
 SENSABAUGH, L. F., *The Sunday School Worker, His Life and Work* (Cokesbury) 0.60

## 4. Religious Education and Public Schools

- BROWN, S. W., *The Secularization of American Education* (Teachers College).... 1.15  
 CADMAN, S. P., *Christianity and the State* (Macmillan)..... 2.50  
 CORNELSON, I. A., *Relation of Religion to Civil Government in the United States* (Putnam's)..... 2.00  
 CROOKER, J. H., *Religious Freedom in American Education* (American Unitarian Ass'n.)..... 1.00  
 HARRIS, W. T., *Report of Commissioner of Education, 1897-8, Chs. 31 & 32*.....  
 \*HAUSER, C. A., *Latent Religious Resources in Public School Education* (Heidelberg)..... 2.50  
 LEGAL STATUS OF WEEK DAY RELIGIOUS EDUCATION (Research Bull. No. 1, International Council of R. Ed.)..... 0.25  
 LISCHKA, C. N., *Private Schools and State Laws* (Nat'l. Cath. Welfare Conference, Washington, D. C.)..... 1.00  
 ROPER, J. C., *Religious Aspects of Education* (Cokesbury)..... 1.50  
 SMITH, S. M., *The Relation of the State to Religious Education in Massachusetts* (U. of Syracuse)..... 3.50  
 STEWART, G., *A History of Religious Education in Connecticut* (Yale)..... 3.50  
 WILM, E. C., *Religion and the School* (Abingdon)..... 0.50  
 WOOD, C. A., *School and College Credit for Outside Bible Study* (World)..... 2.68

Many recent articles on this problem will be found in files of *Religious Education*, and in *The International Journal of Religious Education*, as well as in popular magazines.

See also section on Week Day Schools, and on Vacation Church Schools.

See bibliography in *Religious Education*, 1915:613-624.

### 5. Week-Day Church Schools

COPE, H. F., The Week-Day Church School (Doran).....	\$1.50
COPE, H. F., Week-Day Religious Education (Doran).....	2.00
*GIFT, F. U., Week-Day Religious Education (United Lutheran).....	0.65
LEWIS, H. A., AND MUNRO, H. C., Handbook for Week-Day Church Schools (Bethany).....	
LOTZ, P. H., Current Week-Day Religious Education (Abingdon).....	2.00
SQUIRES, W. A., The Week-Day Church School (Westminster).....	1.25
YOUNG, T. S., Week-Day Church School Methods (Judson).....	1.00

Each denominational publishing house maintains a department of week-day religious education, for the purpose of guiding workers, furnishing text books and supplies.

### 6. Vacation Church Schools

ASKEW, Mrs. S. H., Setting Up a Vacation Bible School (Presby. Comm. on Publications, Richmond, Va.).....	0.40
CHAPPELL, H., The Church Vacation School (Standard).....	
THE CHURCH VACATION SCHOOL HANDBOOK (Judson).....	0.35
GAGE, A. H., How to Conduct a Church Vacation School (Judson).....	1.50
GRICE, H. L., The Daily Vacation Bible School Guide (S. S. Board, S. B. C.).....	0.75
IKENBERRY, C. S., The Daily Vacation Church School (Brethren Pub. Co., Elgin, Ill.).....	1.00
KNAPP, E. C., The Community Daily Vacation Bible School (Revell).....	1.00
KNAPP, E. C., Sidelights on the Daily Vacation Bible School (Revell).....	1.00
*KRUMBINE, M. H., A Summer Program for the Church School (U. of Chicago).....	1.50
MCDOWELL, EDITH, A First Primary Course for the Vacation Church School (Abingdon).....	0.85
MOODY, MILDRED O., Kindergarten Course for the Daily Vacation Bible School (Abingdon).....	0.85
STAFFORD, HAZEL S., The Vacation Religious Day School (Abingdon).....	0.80
*STOUT, J. E., AND THOMPSON, J. V., The Daily Vacation Church School (Abingdon).....	0.75
TAYLOR, R. B., AND ADAMS, L. M., Teacher's Manual for the D. V. B. S. (American S. S. Union).....	0.75
TYNDALL, E., AND WAGNER, M. G., Programs Used in Daily Vacation Bible Schools (Metropolitan Federation of D. V. B. S.).....	1.75
YOUNG, T. S., Church Vacation School Handbook (Judson).....	0.35

### 7. Building for Religious Education

*BURROUGHS, P. L., A Complete Guide to Church Building (Doran).....	2.50
BURROUGHS, P. E., How to Plan Church Buildings (So. Bap.).....	1.25
EVANS, H. F., The Sunday School Building and Its Equipment (U. of Chicago).....	1.00
HANDBOOK ON CHURCH BUILDING (March, 1926, issue of International Journal of Religious Education).....	0.50
HONEYWELL, A. A. (Indianapolis, Ind.) Book of Plans for Modern Church and Sunday School Buildings.....	1.00
SCHOOL HOUSE PLANNING (Committee of N. E. A., 1201 16th St., N. W., Washington, D. C.).....	1.00
*TRALLE, H. E., AND MERRILL, G. E., Planning Church Buildings, (Judson).....	1.25

Most denominations have departments of church and Sunday school architecture in either their publishing houses or their Sunday school boards. Write your denomination for guidance.

## VI. METHODOLOGY IN RELIGIOUS EDUCATION

### 1. General Considerations of Method

ADLER, F., The Punishment of Children (Abingdon).....	0.20
BACON, M. S., Songs That Every Child Should Know (Doubleday, Page).....	1.50
BERGER, W. F., The Sunday School Teacher as a Soul-Winner (Revell).....	1.25
BETTS, G. H., How to Teach Religion (Abingdon).....	1.00
*BETTS, G. H., AND HAWTHORNE, M. O., Method in Teaching Religion (Abingdon).....	2.50
BREWER, A. T., How to Make the Sunday School Go (Abingdon).....	1.00
CHAPPELL, E. B., Evangelism in the Sunday School (Cokesbury).....	1.00
CHARACTER EDUCATION METHODS, The Iowa Plan (Char. Ed. Institution, Washington, D. C.).....	0.25

COMSTOCK, ANNA B., Handbook of Nature Study for Parents and Teachers (Comstock Pub. Co., Ithaca, N. Y.).....	\$2.00
DIFFENDORFER, R. E., Missionary Education in Home and School (Abingdon).....	1.00
DUBOIS, W. B., The Point of Contact in Teaching (Dodd, Mead).....	0.25
ELLIOTT, H., The Why and How of Group Discussion (Association).....	1.25
FERGUSON, E. M., Piloting the Sunday School (Revell).....	1.90
FISHER, D. C., A Montessori Mother (Holt).....	5.00
FLASH CARD BIBLE DRILLS (Vermont Printing Co., Brattleboro).....	1.00
GAGE, A. H., Evangelism of Youth (Judson).....	1.50
GOODELL, C. L., Motives and Methods in Modern Evangelism (Revell).....	1.40
HILL, H. C., Community Life and Civic Problems (Ginn).....	1.60
HORNE, H. H., Story-Telling, Questioning and Studying (Macmillan).....	2.00
IKENBERRY, C. S., Motives and Expression in Religious Education (Doran).....	1.00
INQUIRY, What Makes Up My Mind on International Questions? (Association).....	1.50
JEFFS, H., The Art of Addressing Children (Doran).....	2.00
KILPATRICK, W. H., Foundations of Method (Macmillan).....	1.50
LITTLEFIELD, M. S., Handwork in the Sunday School (S. S. Times).....	1.50
MATTHEWS, W. R., ed., Psychology and the Church (Macmillan).....	1.25
MIDDLETON, E. L., Building a Country Sunday School (Revell).....	0.75
MILLER, E. A., Making the Old Sunday School New (Abingdon).....	4.00
MORRISON, H. C., The Practice of Teaching in the Secondary School (U. of Chicago).....	1.20
NORDELL, P. A., Preparations for Christianity (Scribner's).....	1.25
OLIVER, T., Winning Ways in Teaching (Revell).....	2.00
RAE, F. J., How to Teach the Old Testament (Doran).....	0.20
SHEFFIELD, A. D., A Cooperative Technique for Conflict (group discussion) (Association).....	1.00
*SAILER, T. H. P., Mission Study Class Leader (M. E. M.).....	1.25
SOMERDIKE, J. M., The Sunday School in Town and Country (Westminster).....	0.75
STOWELL, J. S., Making Missions Real (Abingdon).....	1.75
*THOMPSON, D. P., Winning the Children for Christ (Doran).....	3.00
*WATSON, G. B., and G. H., Case Studies for Teachers of Religion (Association).....	0.75
WELLS, A. R., Teachers that Teach (So. Bap.).....	

## 2. The Project Principle in Religious Education

COE, G. A., Law and Freedom in the Schools (U. of Chicago).....	1.75
COLLINGS, E., An Experiment with a Project Curriculum (Macmillan).....	2.40
CRUM, M., Project Method in Religious Education (Cokesbury).....	1.50
HALL, A. N., Church and Sunday School Handicraft for Boys (Doran).....	2.00
HARTLEY, GERTRUDE, Use of Projects in Religious Education (Judson).....	1.00
HOSIG, J. F., and CHASE, S. E., Brief Guide to the Project Method (World).....	1.80
HOTCHKISS, E. A., The Project Method in Classroom Work (Ginn).....	1.48
HUTCHINS, W. N., Graded Social Service for the Sunday School (U. of Chicago).....	1.00
KILPATRICK, W. H., The Project Method (Teachers College).....	0.25
LOBINGIER, J. L., Projects in World Friendship (U. of Chicago).....	1.75
LOBINGIER, J. L., World-Friendship Through the Church School (U. of Chicago).....	1.25
MCMURRY, CHAS. A., Teaching by Projects (Macmillan).....	1.60
PERKINS, J. E., The Amateur Poster Maker (Pilgrim).....	1.00
<i>Religious Education</i> , October, 1926, contains 18 articles on Teaching Religion by Projects.	
RHODES AND GREENE, Handwork Projects.....	1.50
SAILER, T. H. P., What Does Christ Expect of Young People Today, 2 series (Pilgrim).....	each 0.75
SCHAUFFLER, H. P., Adventures in Habit-Craft (Macmillan).....	1.75
*SHAVER, E. L., The Project Principle in Religious Education (U. of Chicago).....	1.50
SHAVER, E. L., Projects for Groups of Young People, six books (U. of Chicago).....	each 0.50
SHAVER, E. L., Teaching Adolescents in the Church School (Doran).....	1.25
STEVENSON, J. A., The Project Method of Teaching (Macmillan).....	1.80
STOCKTON, J. L., Project Work in Education (Houghton, Mifflin).....	1.20
STORMZAND, Progressive Methods of Teaching.....	
TOWNER, M. C., One Hundred Projects for the Church School (Doran).....	1.60
WADHAMS, N. C. K., Project Lessons on the Gospel of Mark (Century).....	2.25
WARDLE, A. G., Handwork in Religious Education (U. of Chicago).....	1.25

## 3. Dramatics—Pageantry—Visual Education—Art

APPLEGARTH, M. T., Short Missionary Plays (Doran).....	1.50
*BAILEY, A. E., The Use of Art in Religious Education (Abingdon).....	1.00

BENTON, The Bible Play Workshop (Abingdon).....	\$1.00
BENTON, RITA, Bible Plays (Abingdon).....	1.50
BENTON, RITA, Shorter Bible Plays (Abingdon).....	1.00
BOLLMAN, GLADYS AND HENRY, Motion Pictures for Community Needs (Holt) ..	2.00
BOYD, C. A., Worship in Drama (Century).....	1.60
Drama in Religious Service (Century).....	3.00
CHUBB, P., Festivals and Plays (Harper).....	2.25
Community Drama (Playground & Recreation Ass'n.).....	2.00
CRUM, MASON, A Guide to Religious Pageantry (Macmillan).....	1.25
EDLAND, E., Principles and Technique in Religious Dramatics (Methodist).....	0.60
FERRIS, A. B., Following the Dramatic Instinct (M. E. M.).....	0.75
*FREEMAN, F. N., Visual Education (U. of Chicago).....	3.50
GALLOWAY, T. W., The Dramatic Instinct in Religious Education (Pilgrim)....	1.25
GARNETT, L. A., Three to Make Ready (Doran).....	1.50
GRIMBALL, E. B., AND WELLS, R., Costuming a Play (Century).....	3.00
HOBBS, M., AND MILES, H., Six Bible Plays (Century).....	2.00
HURLL, E. M., How to Show Pictures to Children (Houghton, Mifflin).....	2.00
KIMBALL, R., The Wooing of Rebekah, and Other Bible Plays (Scribner's).....	2.50
MATTOON, L. I., AND BRAGDON, H. D., Services for the Open (Century).....	1.00
MEREDITH, W. V., Pageantry and Dramatics in Religious Education (Abingdon)	1.00
MILLER, E. E., Dramatization in the Church School (U. of Chicago).....	1.25
MILLER, E. E., The Dramatization of Bible Stories (U. of Chicago).....	1.25
MILLER, M. S., Church Pageantry (Abingdon).....	1.00
Missionary Entertainments (Cokesbury).....	0.65
MOSES, M. J., Another Treasury of Plays for Children (Little, Brown).....	3.00
1000 and One (Educational Screen, Inc., Chicago).....	0.75
*OVERTON, GRACE S., Drama in Education (Century).....	2.50
Religious Dramas, 1924 (Century).....	2.00
Religious Dramas, 1926 (Century).....	3.00
RUSSELL, M. M., How to Produce Plays and Pageants (Doran).....	1.50
RUSSELL, M. M., Drama as a Factor in Social Education (Doran).....	1.50
RUSSELL, M. M., How to Dramatize Bible Lessons (Doran).....	1.60
SEABURY, W. M., The Public and the Motion Picture Industry (Macmillan)....	2.50
SHIPPEN, E. R., The Nativity (Beacon).....	1.50
SMITH, R. L., Moving Pictures in the Church (Abingdon).....	0.35
VOGT, V. O., Art in Religion (Yale).....	5.00
WHITING, ISABEL K., Dramatic Services of Worship (Beacon).....	2.00
WILCOX, HELEN L., Bible Study through Educational Dramatics (Abingdon)...	1.00

#### 4. *Worship in Religious Education*

BEARD, F., Prayers for Home, School, and Sunday School (Doran).....	
BERG, M. K., Primary Story Worship Programs (Doran).....	1.75
*CRANDALL, E. M., A Curriculum of Worship for the Junior Church School (Century) ..	2.00
HARTSHORNE, H., Book of Worship of the Church School (Scribner's).....	0.80
HARTSHORNE, H., Manual for Training in Worship (Scribner's).....	1.50
HARTSHORNE, H., Stories for Worship (Abingdon).....	1.50
HARTSHORNE, H., Stories for Worship and How to Follow Them Up (Scribner's)	1.50
JONES, MARY A., Training Juniors in Worship (Cokesbury).....	1.00
ROBINSON, H. M., How to Conduct Family Worship (Westminster).....	0.25
Services of Worship for Special Days (Woman's Press).....	0.75
STOLZ, K. R., The Psychology of Prayer (Abingdon).....	1.00
STOWELL, J. S., Story Worship Programs for the Church School Year (Doran)...	1.50
VERKUYL, G., Children's Devotions (Westminster).....	0.40
VERKUYL, G., Devotional Leadership (Revell).....	1.25
*WEIGLE, L. A., AND TWEEDY, H. H., Training the Devotional Life (Doran).....	0.75

#### 5. *Stories and Story Telling*

BAILEY, C. S., Stories for Every Holiday (Abingdon).....	1.50
BAILEY, C. S., Stories for Sunday Telling (Pilgrim).....	1.00
BAKER, E. D. and C. B., The Good Shepherd (Abingdon).....	0.75
BALDWIN, J., Old Stories of the East (American).....	.60
*BRYANT, S. C., How to Tell Stories to Children (Houghton, Mifflin).....	2.00
BRYANT, S. C., Stories to Tell to Children.....	
CATHER, K. D., Educating by Story-Telling (World).....	2.20
CATHER, K. D., Religious Education Through Story Telling (Abingdon).....	1.00
CATHER, K. D., Story Telling for Teachers of Beginners and Primary Children (Abingdon) ..	.60
EGGLESTON, M. W., Stories for Special Days in Church School (Doran).....	1.25
*EGGLESTON, M. W., The Use of the Story in Religious Education (Doran).....	1.50



FISHER, L. L., <i>Lantern Stories</i> (Abingdon).....	\$0.75
FORBUSH, W. B., <i>A Manual of Stories</i> (Am. Inst. Child Life).....	1.50
HOUGHTON, L. S., <i>Telling Bible Stories</i> (Scribner's).....	1.75
LYMAN, E., <i>Story Telling, What to Tell and How to Tell It</i> (McClurg).....	1.25
MCARDLE, M. J., <i>The Church Story Hour</i> (Bethany).....	1.25
Missionary Stories (consult M. E. M.).....	
MITCHELL, LUCY S., <i>Here and Now Story Book</i> (Dutton).....	2.00
SALISBURY & BECKWITH, <i>Index to Short Stories</i> (Row, Peterson).....	.60
ST. JOHN, E. P., <i>Stories and Story Telling</i> (Pilgrim).....	.75
SHEDLOCK, MARIE, <i>The Art of the Story-Teller</i> (Appleton).....	2.25
Stories to Tell to Children (Carnegie Library, Pittsburgh).....	
TRALLE, H. E., <i>Story-Telling Lessons</i> (Judson).....	.75

### 6. *Play and Recreation*

ATKINSON, H. A., <i>The Church and the People's Play</i> (Pilgrim).....	1.25
BANCROFT, <i>Games for Playground, Home, School, and Gymnasium</i> (Macmillan).....	2.40
BROWN, F. K., <i>The Playtime Guide Book</i> (Judson).....	1.50
CURTIS, H. S., <i>The Play Movement and Its Significance</i> (Macmillan).....	1.80
*GATES, H. W., <i>Recreation and the Church</i> (U. of Chicago).....	1.25
GEISTER, E. L., <i>Ice Breakers and the Ice Breaker</i> (Doran).....	1.35
GROOS, KARL, <i>The Play of Animals</i> .....	
GROOS, KARL, <i>The Play of Man</i> .....	
JOHNSON, G. W., <i>Education by Plays and Games</i> (Ginn).....	1.44
LAPORTE, W. R., <i>A Handbook of Games and Programs</i> (Abingdon).....	0.80
LEE, J., <i>Play in Education</i> (Macmillan).....	1.80
LITTLE, MAUDE B., <i>Literary Programs and Diversions</i> (Cokesbury).....	1.50
MOXCEY, M. E., <i>Good Times for Girls</i> (Abingdon).....	.60
OWEN, E., <i>A Year of Recreation</i> (Abingdon).....	.50
PALMER, L. A., <i>Play Life in the First Eight Years</i> (Ginn).....	1.48
PHIPPS & ROBERTS, <i>Popular Amusements, Destructive and Constructive</i> , (Cokesbury).....	1.50
POWELL, W. T., <i>Recreational Leadership for Church and Community</i> (Abingdon).....	.80
REISNER, C. F., <i>Social Plans for Young People for Pleasure and Profit</i> (Abingdon).....	1.50
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*The December, 1926, issue of <i>Religious Education</i> contains several significant articles on principles and procedure of curriculum construction.	

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 WHITLEY, M. T., Biblical Knowledge Tests (Teachers College).....

## IX. WHERE TO FIND

### 1. *Information of any sort*

Any denominational publishing house or board of education.  
 The Religious Education Association, 308 N. Michigan Ave., Chicago.  
 The International Council of Religious Education, 5 S. Wabash Ave., Chicago.  
 The Canadian Council of Religious Education, Wesley Buildings, Toronto.  
 Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York.  
 National Board, Y. M. C. A., 347 Madison Ave., New York.  
 National Board, Y. W. C. A., 600 Lexington Ave., New York.

### 2. *Lists of books*

American Child Health Ass'n., 370 7th Ave., New York (Health, diet, exercise).  
 American Library Ass'n., 86 E. Randolph St., Chicago (Lists for children, parents, teachers).  
 American Library Ass'n., the Winnetka Graded Book List, \$1.75.  
 American Social Hygiene Ass'n., 370 7th Ave., New York.  
 Barry, F. V., A Century of Children's Books (Doran).  
 Bureau of Education, Washington, D. C.  
   Home Education Division (Various lists).  
   Kindergarten Division (Various lists).  
 Bonner, M. G., A Parent's Guide to Children's Reading (Funk & Wagnalls).  
 Child Study Association of America, 509 W. 121st St., New York (Lists for children, parents, teachers).  
 Missionary Education Movement, 156 5th Ave., New York (Missions, children of other lands).  
 Moore, A. C., Crossroads to Childhood (Doran).  
 National Ass'n. of Book Publishers, 25 W. 33rd St., New York (Many lists).  
 National Committee for Mental Hygiene, 370 7th Ave., New York (Problem children, behavior, mental health).  
 National Congress of Parents and Teachers, 1201 16th St., N. W., Washington, D. C. (Lists for parents, teachers, children).  
 Playground and Recreation Association of America, 315 4th Ave., New York (Play, recreation, drama, athletics).  
 Stevenson, Lillian, A Child's Bookshelf (Student Christian Movement, London).  
 Terman, Lewis M., and Lima, M., Children's Reading (Appleton) \$2.00.

### 3. *Pageants, plays, dramas, programs*

Any denominational publishing house.  
 Abingdon, Century, Doran, Scribner's, Meigs, Cook, Association, Woman's.  
 Frank H. Cheley, 601 Steele St., Denver (for boys).  
 J. H. Kuhlman, Publishers, 226 Main St., Londonville, Ohio.  
 Missionary Education Movement, 156 5th Ave., New York.  
 Pageant Publishers, 1208 S. Hill St., Los Angeles.  
 Arthur Radcliffe Pub. Co., Millville, N. J.

### 4. *Hymn books, songs, cantatas, music*

Any denominational publishing house.  
 The Century Company, 353 4th Ave., New York.  
 E. O. Excell Company, 410 S. Michigan Ave., Chicago.  
 Fuller-Meredith Company, 91 7th Ave., New York.  
 Hackleman Book-Music-Supply Co., Indianapolis.  
 Hall, Mack Co., 21st and Arch Sts., Philadelphia.  
 Hope Publishing Co., 5715 W. Lake St., Chicago.  
 Rodeheaver Co., 218 S. Wabash Ave., Chicago.

### 5. *Films, slides, projectors*

Bausch & Lomb Optical Co., Rochester (projectors).  
 DeVry Corporation, 1101 Center St., Chicago (projectors).  
 Educational Screen, Inc., Chicago.  
 Willis P. Hume, Oberlin, Ohio (slides, and slides made).  
 Keystone View Co., Meadville, Pa. (projectors and slides).  
 Missionary Education Movement, 156 5th Ave., New York (slides).  
 Mission Boards (foreign and home) of any denomination.

Motion Picture Producers and Distributors of America, 469 5th Ave., New York (information).  
 National Board of Review of Motion Pictures, 70 5th Ave., New York (lists of films).  
 National Committee for Better Films, 70 5th Ave., New York.  
 National Pictures Service, Provident Bank Bldg., Cincinnati (projectors, and whole Bible in films).  
 Pathe Exchange, 35 W. 45th St., New York (lists of films).  
 Society for Visual Education, 327 S. LaSalle St., Chicago (projectors and material).  
 Spencer Lens Co., 19 Doat St., Buffalo (projectors).  
 Trans-Lux Daylight Picture Screen Corporation, 247 Park Ave., New York (projectors).  
 Underwood and Underwood, 417 5th Ave., New York (projectors and slides).  
 Victor Animatograph Co., 307 Victor Bldg., Davenport, Iowa (projectors).

#### 6. Pictures

Brown Picture Co., Beverly, Mass.  
 Brown, Robertson Co., 8 E. 49th St., New York.  
 Keystone View Co., Meadville, Pa.  
 National Geographic Magazine, Washington, D. C.  
 Perry Pictures Co., Malden, Mass.  
 Prang Co., 2001 Calumet Ave., Chicago.  
 Vermont Printing Co., Brattleboro (flash cards).  
 W. A. Wilde Co., 131 Clarendon St., Boston.

#### 7. Church School Supplies of ALL sorts

Any denominational publishing house.  
 Abingdon, Scribners, Meigs, Cook.  
 Church Publishing House, 17 N. Wabash Ave., Chicago.  
 Denoyer-Geppert Co., 5235 Ravenswood Ave., Chicago (maps).  
 Wm. H. Dietz, 20 E. Randolph St., Chicago.  
 Goodenough & Woglom Co., 14 Vesey St., New York.  
 Hammond Pub. Co., 49 Oneida St., Milwaukee.  
 Hope Press, Mendota, Ill.  
 Miller Pub. Co., Salamanca, N. Y. (hand work).  
 A. J. Nystrom & Co., 2249 Calumet Ave., Chicago (maps, globes, charts).  
 F. A. Owen Pub. Co., Dansville, N. Y.

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Seek information from your denominational publishing house.  
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 Thomas Charles Co., 2249 Calumet Ave., Chicago.  
 National School Equipment Co., Port Washington, Wis.  
 Standard Blackboard Co., Second and Walnut Sts., St. Louis.

#### 9. Periodicals

*Denominational.* Each of the major denominations has periodicals for its own homes, parents, teachers, and children. Baptists have *The Adult Leader*; Methodists have *The Church School*; Congregationalists issue the *Pilgrim Elementary Teacher*. Each denomination has also a promotional paper, like *The Baptist*, *The Congregationalist*. Houses like the David C. Cook Publishing Co., and the Standard Publishing Co., issue many magazines for different phases of church education. In addition to these, there should be mentioned at least the following:

Religious Education (308 N. Michigan Ave., Chicago), 10 times a year, \$4.00.  
 International Journal of Religious Education (5 S. Wabash Ave., Chicago), Monthly, \$2.00.  
 Journal of Education (6 Beacon St., Boston), Weekly, \$3.00.  
 Elementary School Journal (U. of Chicago), 10 times a year, \$2.50.  
 Education (120 Boylston St., Boston), Monthly, \$4.00.  
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Judson Press (Am. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia.

##### Catholic:

The Catholic Education Press, Washington, D. C.  
 Catholic University of America, Washington, D. C.

##### Congregational:

Pilgrim Press, 14 Beacon St., Boston.  
 Congregational Publication Society, 14 Beacon St., Boston.

##### Disciples:

Bethany Press, 2712 Pine St., St. Louis, Mo.

##### Lutheran:

Augsburg Publication House, 525 S. 4th St., Minneapolis, Minn.  
 Augustana Publication House, Rock Island, Ill.  
 Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.  
 Heidelberg Press, 15th and Race Sts., Philadelphia.  
 Lutheran Book Concern, 55 E. Main St., Columbus, Ohio.  
 United Lutheran Publishing House, 1228 Spruce St., Philadelphia.  
 Wartburg Publishing House, 2018 Calumet Ave., Chicago.

##### Methodist:

Cokesbury Press, 810 Broadway, Nashville, Tenn.  
 Abingdon Press, 150 5th Ave., New York.  
 Methodist Book Concern, 740 Rush St., Chicago.

##### Presbyterian:

Westminster Press (Presbyterian Brd. of Publica.), Witherspoon Building, Philadelphia.

##### Southern Baptist:

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.  
 Lamar and Barton, Nashville, Tenn.

##### Unitarian:

Beacon Press (Am. Unit. Ass'n.), 25 Beacon St., Boston.

##### Universalist:

Universalist Publishing House, 176 Newbury St., Boston.

#### 11. Other Publishers

American Book Co., 330 E. 22nd St., Chicago.  
 D. Appleton Co., 25 W. 32nd St., New York.  
 Association Press, 347 Madison Ave., New York.  
 George Banta Press, Menasha, Wisconsin.  
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 Bobbs-Merrill Co., 185 Madison Ave., New York.  
 Brentano's, 218 S. Wabash Ave., Chicago.  
 Century Co., 353 4th Ave., New York.  
 Christian Century Press, 440 S. Dearborn St., Chicago.  
 Christian Science Publishing Co., Boston, Mass.  
 Church Publishing House, 17 N. Wabash Ave., Chicago.  
 David C. Cook Publishing Co., Elgin, Illinois.  
 Dodd-Mead & Co., 4th Ave. & 30th St., New York.  
 George H. Doran Co., 244 Madison Ave., New York.  
 Doubleday, Page & Co., 122 S. Michigan Ave., Chicago.  
 E. P. Dutton & Co., 681 5th Ave., New York.  
 Funk & Wagnalls Co., 354 4th Ave., New York.  
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 Harcourt Brace & Co., 161 E. Erie St., Chicago.  
 Harper and Brothers, 49 E. 33rd St., New York.  
 Hartford Seminary Press, Hartford, Conn.  
 D. C. Heath & Co., 1815 Prairie Ave., Chicago.  
 Hodder & Stoughton, 38 W. 32nd St., New York.  
 Henry Holt and Co., 19 W. 44th St., New York.  
 Houghton, Mifflin Co., 4 Park St., Boston.  
 The Inquiry, 129 E. 52nd St., New York.  
 Joint Committee on Methods of Preventing Delinquency, 50 E. 42nd St., New York.  
 J. B. Lippincott Co., Philadelphia.  
 Little, Brown and Co., 34 Beacon St., Boston.  
 Longmans, Green & Co., 55 5th Ave., New York.  
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A. C. McClurg, 341 E. Ontario St., Chicago.  
Meigs Publishing Co., Indianapolis, Indiana.  
Missionary Education Movement, 156 5th Ave., New York.  
Morehouse Publishing Co., Milwaukee, Wisc.  
Thomas Nelson & Sons, 381 4th Ave., New York.  
The New Republic, Inc., 421 W. 21st St., New York.  
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Playground and Recreation Association, 315 4th Ave., New York.  
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Rand, McNally, 538 S. Clark St., Chicago.  
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Row, Peterson & Co., 623 S. Wabash Ave., Chicago.  
Charles Scribner's Sons, 597 5th Ave., New York.  
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Silver, Burdett & Co., 221 E. Cullerton, Chicago.  
Standard Publishing Co., 8th, 9th and Cutter Sts., Cincinnati, Ohio.  
Stratford Company, 234 Boylston St., Boston.  
Sunday School Times Co., Philadelphia.  
Survey Associates, 112 E. 19th St., New York.  
Syracuse University Press, New York.  
Teachers College Press, Columbia University, New York.  
University of Chicago Press, 5810 Ellis Ave., Chicago.  
University of North Carolina Press, Chapel Hill, North Carolina.  
Warwick and York, York, Pa.  
W. A. Wilde Co., 131 Clarendon St., Boston.  
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